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ஓட

ஸ்ரீ காஞ்சி காமகோடி பீடாதிபதி
ஸ்ரீ சங்கராசார்ய ஸ்வாமிகள் ஸ்ரீமடம், காஞ்சீபுரம்

முகாம்: காஞ்சீபுரம் தேதி: 22—7—1972

நம் பாரதீய கலாசாரங்களுக்கு அடிப்படையானதும், ஸ்ரீராமாயணம், மஹாபாரதம், பதினெண் புராணங்கள், காளிதாஸன் போன்ற மஹாகவிகளின் நாடகங்கள், காவியங்கள் முதலிய நூல்கள் அமைந்துள்ளதுமான ஸம்ஸ்கிருத மொழியை தமிழ்மொழியின் மூலம் ஸுலபமாய்க் கற்றுக்கொள்ள விரும்புபவர்களுக்கு அநுகூலமாய் சித்தூர் ஸம்ஸ்கிருத பாஷாப்ரசாரிணீஸபா பரீக்ஷா மந்திரி கீழாத்தூர் ஸ்ரீ ஸ்ரீநிவாஸாச்சாரியாரால் எழுதப்பட்டு, சென்னை பாலாஜி பிரசுராலயத்தால் வெளியிடப் பட்டுள்ள '30 நாட்களில் ஸம்ஸ்கிருத பாஷை' என்னும் நூல் நான்கு பகுதிகளில் எழுத்துக்கள், அன்றாட வழக்

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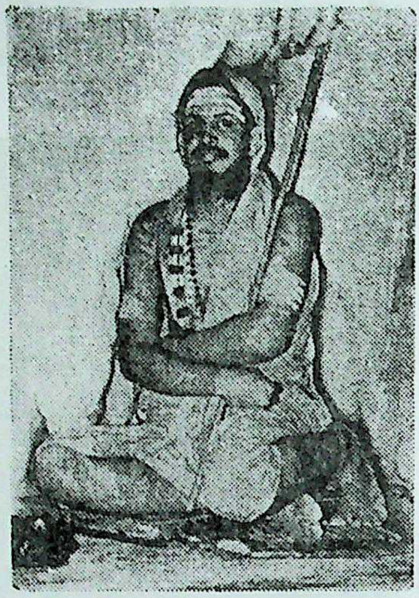

கத்திலுள்ள பொருள்கள், வினைகளைக் குறிக்கும் சொற்கள், கதைகள், கட்டுரைகள், உரையாடல்கள், நீதிச்சுலோகங்கள், மொழிபெயர்ப்புக்கான வார்த்தைகள், சொல்லகராதி முதலிய பிரிவுகளில் எளிய முறையில் தமிழில் ஸம்ஸ்கிருத மொழியைக் கற்றுக்கொள்ள உதவிகரமாயிருக்கிறது.

தமிழறிந்த ஆஸ்திகர்கள் இந்நூலின் மூலம் ஸம்ஸ்கிருதமொழியைக் கற்றுக்கொண்டு இம்மொழியிலுள்ள இலக்கியங்களைப் படித்துப் பயனடைவார்களாக.

ஸ்ரீ ஜானகிராமனுடைய பாலாஜி பிரசுராலயமும் மேன்மேலும் இத்தகைய உயர்ந்த நூல்களை வெளியிட்டுக்கொண்டு அபிவிருத்தியடையட்டும்.

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(English Version of the blessings of His Holiness)

Without the knowledge of Sanskrit it is not possible to appreciate our Indian Culture and ideals treasured in the great epics like Ramayana and Mahabharata as well as Kavyas and Dramas and Poems of Mahakavi Kalidasa and other poets.

The book "LEARN SANSKRIT IN 30 DAYS" written by Kizhathur Srinivasachariar, P. O. L., Pariksha-mantri of Chittoor Samskrita Bhasha Pracharini Sabha, and published by Balaji Publications, Madras-14, is a valuable guide to learn the rudiments of Sanskrit language easily. It consists of four parts, dealing with alphabets, Nouns, Roots and Verbs and names of articles in daily use, stories, essays, conversations, moral passages, translations and glossary.

It is earnestly hoped that the general public will be able to study by themselves Sanskrit literature which is a veritable treasure-house in knowledge and be greatly benefited by the acquirement of sufficient knowledge in Sanskrit with the aid of this book.

May the Balaji Publications of Shri Janakiram grow from strength to strength and produce more and more useful books of this kind for the benefit of the public.

NARAYANA SMRITIH

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FOREWORD

"If one does not know Sanskrit, he is so much the poorer for it"

The enterprising Balaji Publications have already produced books which facilitate to easy learning of different languages of our country. I congratulate the proprietor on his resourcefulness in doing this yeoman service for national integration in our country. He has taken up this task in collaboration with a learned author Sri Kizhathur K. Srinivasachariar, who is a distinguished multi-linguistic scholar. The fact that even soon after the anti-Hindi agitation there was growing demand from students, for these publications which would amply demonstrate that the Tamilian student knows what is his need; he is eager to learn the *lingua franca* to better his own prospects. The Tamilian enjoys a reputation that he has a genious for learning other languages.

The Balaji Publications have also brought out useful publications for the benefit of students belonging to other non-Tamil States. There is now great urge in the States like Uttar Pradesh and Rajasthan to learn Tamil. The book enabling the Hindi student to Learn Tamil in 30 days is a wonderful facility that should be taken advantage of by students of these States.

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I am glad that the Balaji Publications have brought out valuable books which would enable the learning of Sanskrit through English, Tamil and Telugu. If one does not know the classical language of India, Sanskrit, he is so much the poorer for it. Those who study Sanskrit derive the benefit of our rich heritage.

The people of other countries like Germany began to appreciate the usefulness of the study of Sanskrit long time ago. Even for enjoying the beautiful poetry of classical Sanskrit literature it is worth while to acquaint oneself with that language.

These books provide the easy way of learning Sanskrit through English, Tamil and Telugu. I have no doubt that students in India and abroad would take good advantage of this facility that has been offered by M/s. Balaji Publications. I do hope that there will be a large demand for these books. I offer the publishers and the author my warmest felicitations and best wishes.

(Sd.) M. BHAKTAVATSALAM, B.A., B.L.
(Ex-Chief Minister of Tamilnadu)

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PUBLISHERS' NOTE

The Indian constitution recognised the eternal merit of Sanskrit when it approved this language as one of our fifteen National languages. The unique merit of Sanskrit lies in its outstanding achievement of the cultural unity of our great country.

India is revered and respected because of her spiritual and cultural greatness endowed by the valuable Sanskrit scriptures like Vedas, Puranas, and Smritis. It is clear therefore that Sanskrit has been recognised on its special merit. It matters little though millions do not speak and write it. The other fourteen Indian languages have been accepted as national languages as millions speak and write them.

The public are well acquainted with our venture in the specialised line of publishing books in all the fifteen National languages as well as inter-state languages in a phased programme which come under the general title of "The National Integration Language Series". This book is one of the series whose author Vidyavisarada Sri K. Srinivasachari P.O.L., Siromani, Hindi Visarad is an erudite scholar. He has spared no effort in this book to make the learning of Sanskrit far easier than one would imagine.

We earnestly hope that the pains we have taken will have their due reward through the ready response from the learned public.

—Balaji Publications.

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AUTHOR'S PREFACE

The term '*Sanskrit*' as used now means 'well done' or rectified, '. The Vedas, the universally accepted first scripture of humanity were written in this language. The rituals and modes of worship mentioned in the Vedas are directly related to the gods (Devas). There is also a deep rooted faith among the Indian public that Sanskrit is the language of Devas. Hence this language was rightly called *Daivī vāk* (Deva Bhāṣhā) during the vedic period.

Pāṇini, the great grammarian endowed this language with his famous grammar in the 7th century B.C. From then on, this language was known as '*Saṁskṛtam*'.

A number of great works of eternal value like Ramayana, Mahabharata, Puranas, Darsanas and equally valuable poetic and dramatic works of Kālidāsa, Bhāsa, Māgha, Bhāravi and the like were written in Sanskrit language. Besides, the great sciences indispensable to the life and progress of humanity like Astronomy, Astrology, Medicine, Architecture, Physical sciences and other branches of knowledge were for the first time written in Sanskrit alone.

Even a layman of the olden days was quite able to understand and appreciate these great works though unable to speak in Sanskrit. But the Sanskrit Scholars of

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olden days acquired the rare ability to speak fluently in this language. Even in the modern days we know of several eminent Scholars in India and abroad having the ability to speak fluently in this language. It is therefore needless to say that Sanskrit was ever a *living language*. It will continue to be so as long as civilisation exists.

People all over the world thirsting for knowledge had been evincing great interest to study Sanskrit from the days of distant past. The interest has gathered momentum in the modern times. The old method of learning the script and the grammar at the initial stage was indeed a difficult and tedious process. We have therefore evolved a novel method to help people to learn Sanskrit with the aid of their own script. The knowledge of Nāgari script and a tutor are not necessary. The novel method is nothing but the transliteration of alphabets and words which we have adopted as we have done in the other books of our Integration Series.

This book consists of FIVE parts: The FIRST PART (pages 17—32) contains all kinds of Sanskrit alphabets of Devanāgari character i.e. the vowels and consonants and conjunct consonants etc. with their usage in words. How to write the vowels and consonants have also been shown with diagrams at the beginning of the book.

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The SECOND PART (pages 33-89) deals with the nouns and verbs in their various forms. This is more like the method of Sabdamanjari and Dhātumanjari. They insist on the memorization of some nouns and verbs with all cases, persons and numbers. Therefore students should practise them orally and in writing.

The THIRD PART (pages 90–105) gives information about some Pronouns as well as some indeclinables used very often.

The FOURTH PART (pages 106–146) consists of excercises such as stories, essays, conversations, some moral passages Translations. etc. etc.

THE FIFTH PART (Pages 147–212) gives full information about Sanskrit Roots, verbs & verbal derivatives with their usage in sentences. The classified nouns and the glossary given at the end will help the students to translate English into Sanskrit and vice-versa.

—AUTHOR

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HOW TO WRITE VOWELS

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HOW TO WRITE CONSONENTS

क ख ग घ ङ

च छ ज झ ञ

ट ठ ड ढ ण

त थ द ध न

प फ ब भ म

य र ल व श

ष स ह ळ क्ष

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FIRST-PART

(Alphabets)

VOWELS

स्वराः (अचः)

अ	A
आ	Ā
इ	I
ई	Ī
उ	U
ऊ	Ū
ऋ	Ṛ
ॠ	ṚŪ
ऌ	Ḷ
ए	E
ऐ	AI
ओ	O
औ	AU
अं	AM
अः	AH

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CONSONANTS

व्यञ्जनानि (हलः)

1.	क् k	ख् kh	ग् g	घ् gh	ङ् ṅ
2.	च् c	छ् ch	ज् j	झ् jh	ञ् ñ
3.	ट् ṭ	ठ ṭh	ड् ḍ	ढ ḍh	ण् ṇ
4.	त् t	थ th	द् d	ध dh	न् n
5.	प् p	फ् ph	ब b	भ् bh	म् m
6.	य् y	र् r	ल् l	व् v	श् ś
7.	ष् ṣ	स् s	ह् h	ळ् ḷ	क्ष् kṣ

Note: These consonants are generally used in combination of vowels for the convenience of pronunciation as shown on the next pages. Example: क् + अ = क etc.

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IDENTIFY THE CORRECT LETTER

अ आ उ ऊ ओ औ अं

ज ञ च

ट ठ ढ द़

ड ङ इ ई ह झ

प य ण

व ब च

फ क ऋ

य थ

ग म भ न

घ ध छ

त ल

र स़ ख ए ऐ

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THE SIGNS OF VOWELS
(स्वरचिह्नानि)

Vowel	Sign	Usage	Vowel	Sign	Usage
अ A		....	ऌ Ḷ	ॢ	क्लृप्तम् KḶPTAM
आ Ā	ा	रामः RĀMAH	ए E	े	केशः KES'AH
इ I	ि	शिवः SIVAH	ऐ AI	ै	दैवम् DAIVAM
ई Ī	ी	गीतं GĪTAM	ओ O	ो	लोकः LOKAH
उ U	ु	बुधः BUDHAH	औ AU	ौ	गौरी GAURĪ
ऊ Ū	ू	दूतः DŪTAH	अं AṀ	ं	कंसः KAṀSAH
ऋ Ṛ	ृ	नृत्तं NṚTTAM	अः	ः	नरः NARAH
ॠ Ṛṛ	ॄ	पितॄणाम् PITṚŪṆAM			

Note : 1. All the consonants in combination of all vowels are given in the next few pages.

2. The words ending in ॠ and ऌ are very few and therefore they are left in these series.

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क KA	ख KHA	ग GA	घ GHA	ङ ṄA
का KĀ	खा KHĀ	गा GĀ	घा GHĀ	ङा ṄĀ
कि KI	खि KHI	गि GI	घि GHI	ङि ṄI
की KĪ	खी KHĪ	गी GĪ	घी GHĪ	ङी ṄĪ
कु KU	खु KHU	गु GU	घु GHU	ङु ṄU
कू KŪ	खू KHŪ	गू GŪ	घू GHŪ	ङू ṄŪ
कृ KṚ	खृ KHṚ	गृ GṚ	घृ GHṚ	ङृ ṄṚ
के KE	खे KHE	गे GE	घे GHE	ङे ṄE
कै KAI	खै KHAI	गै GAI	घै GHAI	ङै ṄAI
को KO	खो KHO	गो GO	घो GHO	ङो ṄO
कौ KAU	खौ KHAU	गौ GAU	घौ GHAU	ङौ ṄAU
कं KAṀ	खं KHAṀ	गं GAṀ	घं GHAṀ	ङं ṄAṀ
कः KAḤ	खः KHAḤ	गः GAḤ	घः GHAḤ	ङः ṄAḤ

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च CA	छ CHA	ज JA	झ JHA	ञ ÑA
चा CĀ	छा CHĀ	जा JĀ	झा JHĀ	ञा ÑĀ
चि CI	छि CHI	जि JI	झि JHI	ञि ÑI
ची CĪ	छी CHĪ	जी JĪ	झी JHĪ	ञी ÑĪ
चु CU	छु CHU	जु JU	झु JHU	ञु ÑU
चू CŪ	छू CHŪ	जू JŪ	झू JHŪ	ञू ÑŪ
चृ CṚ	छृ CHṚ	जृ JṚ	झृ JHṚ	ञृ ÑṚ
चे CE	छे CHE	जे JE	झे JHE	ञे ÑE
चै CAI	छै CHAI	जै JAI	झै JHAI	ञै ÑAI
चो CO	छो CHO	जो JO	झो JHO	ञो ÑO
चौ CAU	छौ CHAU	जौ JAU	झौ JHAU	ञौ ÑAU
चं CAṀ	छं CHAṀ	जं JAṀ	झं JHAṀ	ञं ÑAṀ
चः CAḤ	छः CHAḤ	जः JAḤ	झः JHAḤ	ञः ÑAḤ

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ट ṬA	ठ ṬHA	ड ḌA	ढ ḌHA	ण ṆA
टा ṬĀ	ठा ṬHĀ	डा ḌĀ	ढा ḌHĀ	णा ṆĀ
टि ṬI	ठि ṬHI	डि ḌI	ढि ḌHI	णि ṆI
टी ṬĪ	ठी ṬHĪ	डी ḌĪ	ढी ḌHĪ	णी ṆĪ
टु ṬU	ठु ṬHU	डु ḌU	ढु ḌHU	णु ṆU
टू ṬŪ	ठू ṬHŪ	डू ḌŪ	ढू ḌHŪ	णू ṆŪ
टृ ṬṚ	ठृ ṬHṚ	डृ ḌṚ	ढृ ḌHṚ	णृ ṆṚ
टे ṬE	ठे ṬHE	डे ḌE	ढे ḌHE	णे ṆE
टै ṬAI	ठै ṬHAI	डै ḌAI	ढै ḌHAI	णै ṆAI
टो ṬO	ठो ṬHO	डो ḌO	ढो ḌHO	णो ṆO
टौ ṬAU	ठौ ṬHAU	डौ ḌAU	ढौ ḌHAU	णौ ṆAU
टं ṬAṀ	ठं ṬHAṀ	डं ḌAṀ	ढं ḌHAṀ	णं ṆAṀ
टः ṬAḤ	ठः ṬHAḤ	डः ḌAḤ	ढः ḌHAḤ	णः ṆAḤ

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त	थ	द	ध	न
TA	THA	DA	DHA	NA
ता	था	दा	धा	ना
TĀ	THĀ	DĀ	DHĀ	NĀ
ति	थि	दि	धि	नि
TI	THI	DI	DHI	NI
ती	थी	दी	धी	नी
TĪ	THĪ	DĪ	DHĪ	NĪ
तु	थु	दु	धु	नु
TU	THU	DU	DHU	NU
तू	थू	दू	धू	नू
TŪ	THŪ	DŪ	DHŪ	NŪ
तृ	थृ	दृ	धृ	नृ
TṚ	THṚ	DṚ	DHṚ	NṚ
ते	थे	दे	धे	ने
TE	THE	DE	DHE	NE
तै	थै	दै	धै	नै
TAI	THAI	DAI	DHAI	NAI
तो	थो	दो	धो	नो
TO	THO	DO	DHO	NO
तौ	थौ	दौ	धौ	नौ
TAU	THAU	DAU	DHAU	NAU
तं	थं	दं	धं	नं
TAṀ	THAṀ	DAṀ	DHAṀ	NAṀ
तः	थः	दः	धः	नः
TAH	THAH	DHAH	DHAH	NAH

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प PA	फ PHA	ब BA	भ BHA	म MA
पा PĀ	फा PHĀ	बा BĀ	भा BHĀ	मा MĀ
पि PI	फि PHI	बि BI	भि BHI	मि MI
पी PĪ	फी PHĪ	बी BĪ	भी BHĪ	मी MĪ
पु PU	फु PHU	बु BU	भु BHU	मु MU
पू PŪ	फू PHŪ	बू BŪ	भू BHŪ	मू MŪ
पृ PṚ	फृ PHṚ	बृ BṚ	भृ BHṚ	मृ MṚ
पे PE	फे PHE	बे BE	भे BHE	मे ME
पै PAI	फै PHAI	बै BAI	भै BHAI	मै MAI
पो PO	फो PHO	बो BO	भो BHO	मो MO
पौ PAU	फौ PHAU	बौ BAU	भौ BHAU	मौ MAU
पं PAṀ	फं PHAṀ	बं BAṀ	भं BHAṀ	मं MAṀ
पः PAḤ	फः PHAḤ	बः BAḤ	भः BHAḤ	मः MAḤ

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य	र	ल	व	श
YA	RA	LA	VA	S'A
या	रा	ला	वा	शा
YĀ	RĀ	LĀ	VĀ	ŚĀ
यि	रि	लि	वि	शि
YI	RI	LI	VI	ŚI
यी	री	ली	वी	शी
YĪ	RĪ	LĪ	VĪ	ŚĪ
यु	रु	लु	वु	शु
YU	RU	LU	VU	ŚU
यू	रू	लू	वू	शू
YŪ	RŪ	LŪ	VŪ	ŚŪ
यृ	—	—	वृ	शृ
YṚ			VṚ	S'Ṛ
ये	रे	ले	वे	शे
YE	RE	LE	VE	S'E
यै	रै	लै	वै	शै
YAI	RAI	LAI	VAI	ŚAI
यो	रो	लो	वो	शो
YO	RO	LO	VO	ŚO
यौ	रौ	लौ	वौ	शौ
YAU	RAU	LAU	VAU	ŚAU
यं	रं	लं	वं	शं
YAṀ	RAṀ	LAṀ	VAṀ	ŚAṀ
यः	रः	लः	वः	शः
YAH	RAH	LAH	VAH	S'AH

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ष	स	ह	ळ	क्ष
ṢA	SA	HA	LLA	KṢA
षा	सा	हा	ळा	क्षा
ṢĀ	SĀ	HĀ	LLĀ	KṢĀ
षि	सि	हि	ळि	क्षि
ṢI	SI	HI	LLI	KṢI
षी	सी	ही	ळी	क्षी
ṢĪ	SĪ	HĪ	LLĪ	KṢĪ
षु	सु	हु	ळु	क्षु
ṢU	SU	HU	LLU	KṢU
षू	सू	हू	ळू	क्षू
ṢŪ	SŪ	HŪ	LLŪ	KṢŪ
षृ	सृ	हृ	—	क्षृ
ṢṚ	SṚ	HṚ		KṢṚ
षे	से	हे	ळे	क्षे
ṢE	SE	HE	LLE	KṢE
षै	सै	है	ळै	क्षै
ṢAI	SAI	HAI	LLAI	KṢAI
षो	सो	हो	ळो	क्षो
ṢO	SO	HO	LLO	KṢO
षौ	सौ	हौ	ळौ	क्षौ
ṢAU	SAU	HAU	LLAU	KṢAU
षं	सं	हं	ळं	क्षं
ṢAṀ	SAṀ	HAṀ	LLAṀ	KṢAṀ
षः	सः	हः	ळः	क्षः
ṢAH	SAH	HAH	LLAH	KSAH

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THE CONJUNCT CONSONANTS

(संयुक्ताक्षराणि)

क्	+	क	=	क्क	अक्का	
k		ka		kka	Akkā	Mother
क्	+	त	=	क्त	भक्तः	
k		ta		kta	bhaktah	Devotee
क्	+	म	=	क्म	रुक्मम्	
k		ma		kma	rukmam	Gold
क्	+	य	=	क्य	वाक्यम्	
k		ya		kya	vākyam	Sentence
क्	+	र	=	क्र	वक्रम्	
k		ra		kra	vakram	Crooked
क्	+	ल	=	क्ल	शुक्लम्	
k		la		kla	śuklam	White
क्	+	व	=	क्व	पक्वम्	
k		va		kva	pakvam	Ripe
क्	+	ष	=	क्ष	दक्षः	
k		ṣa		kṣa	dakṣah	Expert
क्ष्	+	ण	=	क्ष्ण	तीक्ष्णः	
kṣ		ṇa		kṣṇa	Tīkṣnah	Sharp
क्ष्	+	म	=	क्ष्म	सूक्ष्मम्	
kṣ		ma		kṣma	Sūakṣmam	Minute

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क्ष्	+	य	=	क्ष्य	लक्ष्यम्	
kṣ		ya		kṣya	Lakṣyam	Aim
ख्	+	य	=	ख्य	सख्यम्	
kh		ya		khya	sakhyam	Friendship
ग्	+	ध	=	ग्ध	मुग्धः	
g		dha		gdha	mugdhah	Fool
ग्	+	न	=	ग्न	मग्नम्	
g		na		gna	magnam	Sunk
ग्	+	र	=	ग्र	उग्रम्	
g		ra		gra	ugram	Cruel
घ्	+	न	=	घ्न	विघ्नः	
gh		na		ghna	vighnah	Obstacle
घ्	+	र	=	घ्र	शीघ्रम्	
gh		ra		ghra	sighram	Quickly
ङ्	+	क	=	ङ्क	अङ्कः	
ṅ		ka		ṅka	aṅkah	Number
च्	+	च	=	च्च	उच्चः	
c		ca		cca	uccah	High
च्	+	छ	=	च्छ	गुच्छः	
c		cha		ccha	gucchah	Bunch
च्	+	य	=	च्य	वाच्यम्	
c		ya		cya	vācyam	Meaning

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ज्	+	ञ =	ज्ञ	आज्ञा	
j		ña	jña	ājña	Order
ज्	+	य =	ज्य	राज्यम्	
j		ya	jya	rājyam	Kingdom
ट्	+	य =	ट्य	नाट्यम्	
ṭ		ya	ṭya	nāṭyam	Dance
ठ्	+	य =	ठ्य	पाठ्यम्	
ṭh		ya	ṭhya	pāṭhyam	Lesson
त्	+	त =	त्त	चित्तम्	
		ta	tta	chittam	Mind
त्	+	न =	त्न	रत्नम्	
t		na	tna	ratnam	Jewel
त्	+	र =	त्र	नेत्रम्	
t		ra	tra	netram	Eye
थ्	+	य =	थ्य	रथ्यः	
th		ya	thya	rathyah	Horse
द्	+	ध =	द्ध	बुद्धः	
d		dha	ddha	Buddhah	Buddha
द्	+	म =	द्म	सद्म	
d		ma	dma	sadma	House
द्	+	य =	द्य	पद्यम्	
d		ya	dya	padyam	Poem

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द्	+	र	=	द्र	मुद्रा	
d		ra		dra	Mudrā	Seal
द्	+	र् + य	=	द्र्य	दारिद्र्यम्	
d		r ya		drya	dāridryam	Poverty
द्	+	व	=	द्व	विद्वान्	
d		va		dva	vidvān	Scholar
ध्	+	य	=	ध्य	मध्यः	
dh		ya		dhya	madhyah	Middle
न्	+	त	=	न्त	सन्तः	
n		ta		nta	santah	Great people
न्	+	न	=	न्न	अन्नम्	
n		na		nna	annam	Food
प्	+	र	=	प्र	प्रतिमा	
p		ra		pra	pratimā	Idol
ब्	+	द	=	ब्द	अब्दः	
b		da		bda	abdah	Year
ब्	+	र	=	ब्र	ब्रह्मा	
b		ra		bra	brahmā	Creator
म्	+	ब	=	म्ब	अम्बा	
m		ba		mba	ambā	Mother
म्	+	भ	=	म्भ	स्तम्भः	
m		bha		mbha	stambhah	Pillar

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म् +	र =	म्र	ताम्रम्		
m	ra	mra	tāmram	Copper
र् +	म =	र्म	कर्म		
r	ma	rma	karma	Duty
र् +	व =	र्व	पर्वतः		
r	va	rva	parvataḥ	Mountain
ल् +	या =	ल्या	कल्याणम्		
l	yā	lyā	kalyāṇam	Happiness
श् +	र =	श्र	मिश्रः		
ś	ra	śra	miśraḥ	Mixed
स् +	त् + र =	स्त्र	शास्त्रम्		
s	t ra	stra	śāstram	Science
स् +	म =	स्म	विस्मयः		
s	ma	sma	vismayaḥ	Wonder
स् +	र =	स्र	अस्रम्		
s	ra	sra	asram	Tear
ह् +	न =	ह्न	चिह्नम्		
h	na	hna	cihnam	Symbol

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SECOND PART

(Nouns and Verbs)

The Masculine noun 'Rāma' ending in अ (a)

अकारान्तः पुंलिङ्गः 'राम शब्दः

(Case)	(Singular)	(Dual)	(Plural)
1.	रामः Rāmah	रामौ Rāmau	रामाः Rāmāh
2.	रामं Rāmam	रामौ Rāmau	रामान् Rāmān
3.	रामेण Rāmeṇa	रामाभ्यां Rāmābhyām	रामैः Rāmaih
4.	रामाय Rāmāya	रामाभ्यां Rāmābhyām	रामेभ्यः Rāmebhyah
5.	रामात् Rāmāt	रामाभ्यां Rāmābhyām	रामेभ्यः Rāmebhyah
6.	रामस्य Rāmasya	रामयोः Rāmayoh	रामाणाम् Rāmāṇām
7.	रामे Rāme	रामयोः Rāmayoh	रामेषु Rāmeṣu
8.	हे राम He Rāma	हे रामौ He Rāmau	हे रामाः He Rāmāh

Meaning of the Singular form :

1. Rama (subject in a sentence) 2. Rama (object in a sentence) 3. By/with/through Rama 4. for/to Rama 5. from/than Rama 6. of/among Rama 7. In/on/at among Rama 8. oh/ye Rama !

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SOME NOUNS ENDING IN VOWEL अ (A)

रामः		नृपः	
Rāmah	Rama	Nṛpah	King
कृष्णः		सेवकः	
Kṛshṇah	Krishna	Sevakah	Servant
बालः		दूतः	
Bālah	Boy	Dūtah	Messenger
पुत्रः		पान्थः	
Putrah	Son	Pānthah	Traveller
बुधः		हरः	
Budhah	Scholar	Harah	Siva

SOME ROOTS (I CONJUGATION)

पठ्		(गम्) गच्छ्	
Paṭh	to read	(gam) gacch	to go
नम्		(पा) पिब्	
Nam	to salute	(Pā) Pib	to drink
(जी) जय्		खाद्	
(Jī) Jay	to conquer	Khād	to eat
(नी) नय्		वद्	
(Nī) Nay	to lead	Vad	to speak

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SOME VERBAL ROOTS IN PRESENT-TENSE

1. पठ् to read

	Singular	*Dual*	*Plural*
III Person	पठति Paṭhati	पठतः Paṭhtah	पठन्ति Paṭhanti
II P.	पठसि Paṭhasi	पठथः Paṭhathah	पठथ Paṭhatha
I P.	पठामि Paṭhāmi	पठावः Paṭhāvah	पठामः Paṭhāmah

2. नम् to salute

III P.	नमति namati	नमतः namatah	नमन्ति namanti
II P.	नमसि namasi	नमथः namathah	नमथ namatha
I P.	नमामि namāmi	नमावः namāvah	नमामः namāmah

3. वद् to speak

III P.	वदति Vadati	वदतः Vadatah	वदन्ति Vadanti
II P.	वदसि Vadasi	वदथः Vadathah	वदथ Vadatha
I P.	वदामि Vadāmi	वदावः Vadāvah	वदामः Vadāmah

Conjugate the following Roots : जय्, गच्छ, पिब् , नय्, खाद् ।

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SENTENCES

रामः Rāmah	पठति Paṭhati	Rama reads
कृष्णः Kṛshṇah	वसति Vasati	Krishna dwells
बालः Bālah	नमति namati	The boy salutes
पुत्रः Putrah	वदति Vadati	The son speaks
बुधः Budhah	गच्छति gacchati	The scholar goes
नृपः Nṛpah	जयति Jayati	The king conquers

EXERCISE

Translate into Sanskrit—

(1) The boy eats
(2) Kṛshna drinks
(3) Rama salutes
(4) A scholar dwells
(5) A traveller goes
(6) The servant speaks
(7) The messenger conquers
(8) Hara reads

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NOUNS (Animals)

अजः ajah	Goat	बिडालः biḍālah	Cat
गजः gajah	Elephant	वृकः vṛkah	Wolf
अश्वः asvah	Horse	गर्दभः gardabhah	Donkey
वराहः varāhah	Boar	हरिणः hariṇah	Deer
वानरः vānarah	Monkey	शृगालः śṛgālah	Jackal

VERBS (I Conj.)

धाव् Dhāv	to run	(हृ) हर् (hṛ) har	to take away
(दृश्) पश्य् (Dṛś) pasy	to see	पच् pach	to cook
(स्मृ) स्मर (smṛ) smar	to remember	त्यज् tyaj	to abandon
वह् Vah	to carry or to bear	(बुध्) बोध (budh) bodh	to know

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SENTENCES

(Subject)	(Object)	(Verb)
रामः	गजं	पश्यति
Rāmah	gajam	paśyati

Rama sees the elephant.

अश्वः	वराहं	स्मरति
aśvah	varāham	smarati

The horse remembers the boar.

गजः	हरिणं	हरति
gajah	hariṇam	harati

The elephant takes away the deer.

वानरः	फलं	खादति
vānarah	phalam	khādati

The monkey eats the fruit

बालः	पाठं	पठति
bālah	pāṭham	paṭhati

The boy reads the lesson

सेवकः	अन्नं	पचति
sevakah	annam	pachati

The servant cooks the food.

गर्दभः	बिडालं	बोधति
gardabhah	biḍālam	bodhati

The donkey knows the cat.

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Translate into Sanskrit :—

1. Rama salutes Krishna.
2. The scholar reads the lesson
3. The king remembers the elephant.
4. The goat conquers the boar.
5. The donkey drinks the water.
6. The servant cooks the food.
7. The horse bears the king.
8. The boy takes away the cat.
9. The messenger knows the traveller.
10. The wolf bears the jackal.
11. The monkey knows the cat.
12. The horse sees the king.
13. The elephant salutes the deer.
14. The scholar knows the lesson.
15. Hara remembers krishna.
16. The Jackal carries away the goat.
17. The boy remembers the lesson.
18. The travallor eats the food.
19. Rama knows Krishna.
20. The Elephant bears the King.

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NOUNS (Places)

देशः		कवाटः	
deśah	Country	kavāṭah	Door
ग्रामः		गवाक्षः	
grāmah	Village	gavākshah	Window
गेहः		लोकः	
gehah	House	lokah	World
उटजः		द्वीपः	
uṭajah	Cottage	dvipah	Island
आश्रमः		समुद्रः	
āśramah	Hermitage	samudrah	Sea

VERBS (I Conj.)

(भू) भव्		पत्	
(bhū) bhav	to be	pato	to fall
क्रीड्		(दा) यच्छ्	
krīḍ	to play	(dā) yacch	to give
चर्		ज्वल्	
char	to go, move	jval	to shine
(स्था) तिष्ठ्		निन्द्	
(sthā)tishṭh	to stand	nind	to blame, to censure

Note:—The root स्था (stha) with the preposition उद् (ud) gives the meaning of 'stand up'.

e.g. उत्तिष्ठति (uttishṭhati) etc.

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SENTENCES

(Subject in the nominative Case)	(Word in the Instrumental Case)	(Verb in Present Tense)
रामः	कृष्णेन	चरति
Rāmah	Kṛṣnena	Charati
	Rama moves with Kṛṣṇa	
गजः	अश्वेन	धावति
gajah	aśvena	dhāvati
	The elephant runs with a horse	
वानरः	वृकेण	तिष्ठति
vānarah	vṛkeṇa	tiṣhṭhati
	The monkey stands with a wolf	
बालः	वानरेण	क्रीडति
bālah	vānareṇa	krīḍati
	The boy plays with a monkey	
हरिणः	सृगालेन	तिष्ठति
hariṇah	sṛgālena	tiṣṭhati
	The deer stands with a jackal	
नृपः	सेवकेन	गच्छति
nṛpah	sevakena	gacchati
	The king goes with a servant	

NOTE :—The incliclinable सह may be used along with the word in instrumental case to give clear sence of 'with'. eg: नृपः सेवकेन सह गच्छति।

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Translate into Sanskrit :—

1. Rama eats with Krishna.
2. A horse runs with a wolf.
3. A boy stands with an elephant.
4. A deer plays with a horse.
5. A traveller runs with the deer.
6. A servant goes with a boy.
7. A messenger moves with Rama.
8. A Jackal runs with a boar.
9. A goat moves with a donkey.
10. Rama runs with a messenger.
11. Krishna stands with a traveller.
12. An elephant runs with a deer.
13. A traveller runs with a servant.
14. A boar walks with a jackal.
15. An elephant goes with a donkey.
16. The son goes with a traveller.
17. The scholar runs with a boy.
18. Hara moves with an elephant.
19. The cat stands with a Jackal.
20. Rama sees through the window.

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NOUNS (birds)

काकः		मयूरः	
kākah	crow	mayūrah	peacock
शुकः		बकः	
śukah	parrot	bakah	stalk
कुक्कुटः		मधुपः	
kukkuṭah	cock	madhupah	bee
हंसः		कोकिलः	
hamsah	swan	kokilah	cuckoo
कपोतः		गरुडः	
kapotah	dove	garuḍah	the king of birds

VERBS

रक्ष्		वद्	
Raksh	to protect	Vad	to speak
(रुह्) रोह्		अर्च्	
(Ruh) Roh	to grow	Arch	to worship
हस्		गर्ज्	
has	to laugh	garj	to roar
जप्		गै (गाय्)	
Jap	to mutter	(gai) gāy	to sing

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DATIVE CASE

नृपः सेवकाय फलं यच्छति
nṛpah sevakāya phalam yacchati
The king gives fruit to the servant

बालः अन्नाय ग्रामं गच्छति
bālah annāya grāmam gacchati
The boy goes to the village for food

वानरः फलाय आश्रमं गच्छति
vānarah phalāya āśramam gacchati
The monkey goes to the hermitage for fruit

रामः पान्थाय फलं यच्छति
Rāmah pānthāya phalam yacchati
Rama gives the fruit to the traveller

ABLATIVE CASE

बुधः आसनात् उत्तिष्ठति
budhah āsanāt uttiṣṭhti
The scholar rises up from the seat

फलं वृक्षात् पतति
phalam vṛkṣāt patati
The fruit falls from the tree

रामः ग्रामात् गच्छति
Rāmah grāmāt gacchati
Rama goes from the village

नृपः गजात् पतति
nṛpah gajāt patati
The king falls from the elephant

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पान्थः	द्वीपात्	द्वीपं	चरति
pānthaḥ	dvīpāt	dvīpam	charati

The traveller moves from one island to another island

Translate into Sanskrit:—

1. Krishna goes for a fruit.
2. The boy comes for food.
3. The king goes to the hermitage for a fruit.
4. Rama gives food to the servant.
5. The traveller goes to the village for a cock.
6. Krishna protects the deer from a jackal.
7. A king comes from the country.
8. A boar runs from one hermitage to another hermitage.
9. A traveller goes from one country to another country.
10. A deer runs from an island.
11. A horse goes from the sea.
12. A messenger carries away a deer from the hermitage.
13. A servant gets up from the seat.
14. A son takes away a fruit for the king.

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NOUNS (Limbs of the body)

मस्तकः		पादः	
mastakah	head	pādah	foot
देहः		दन्तः	
dehah	body	dantah	tooth
कण्ठः		नखः	
kaṇṭhah	neck	nakhah	nail
करः		केशः	
karah	hand	keśah	hair
कर्णः		भुजः	
karṇah	ear	bhujah	shoulder

VERB (6h Conjugation)

अट्		कृष्	
aṭ	to wander	kṛṣ	to plough
अर्ज्		(घ्रा) जिघ्र्	
arj	to earn	(ghrā) jighr	to smell
अर्ह्		(तॄ) तर्	
arh	to worship	(tṛ) tar	to cross
कूज्		(दश्) दंश्	
kūj	to hum	daś damś	to bite

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GENITIVE & LOCATIVE (cases)

रामस्य पुत्रः ग्रामं गच्छति

Rāmasya putrah grāmam gacchati

Rama's son goes to the village.

कृष्णस्य सेवकः अश्वं पश्यति

Kṛṣṇasya sevakah aśvam paśyati

Krishna's servant sees the horse.

नृपस्य दूतः गजं नयति

nṛpasya ḍūtah gajam nayati

The king's messenger leads the elephant

वानरः अश्वस्य कर्णं रक्षति

vānarah aśvasya karṇam rakṣati

The monkey protects the ear of the horse.

गजः समुद्रे चरति

gajah samudre charati

The elephant moves in the sea

नगरे नृपः वसति

nagare nṛpah vasati

The king dwells in the town.

ग्रामे रामः कृष्णं अर्चति

grāme rāmah Kṛṣṇam archati

Rama worships Kṛṣṇa in the village.

द्वीपे सिंहः गर्जति

dvīpe simhah garjati

The lion roars in the island.

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Translate into Sanskrit :—

1. Krishna's servant goes to the cottage.
2. Rama's son conquers the elephant.
3. The king's servant leads the horse.
4. The servant salutes the foot of the messenger.
5. The monkey remembers the body of a goat.
6. The scholar gives the food of (his) son to the traveller.
7. The jackal smells the hand of the monkey.
8. The son takes away the horse of the traveller.
9. The boy sees a peacock in the hermitage.
10. A cuckoo sings in the island.
11. A boy reads a lesson in the village.
12. A jackal wanders in the country.
13. The scholars abandon the boy in the cottage.
14. There is a fruit in the house.
15. An elephant carries the king to the country.

ROOT

Agreement of the noun with the verb

In Sanskrit there are three numbers both in the noun and in the verb—the singular, dual and the plural. When the noun is in the singular number the verb is also in the singular number. When the verb is in the dual number the corresponding dual number of the verb should be used. Similarly for a noun in the plural number the verb in the plural number should be used.

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There are also three different sets for the three persons, namely first person, second person and third person.

In the previous exercises all the nouns used were in the singular number and so also the verbs. In the following exercises the dual number and the plural number are going to be used.

NOMINATIVE DUAL

रामौ पठतः

Rāmau paṭhatah Two Ramas read

कृष्णौ नमतः

Kṛshnau namatah Two Krishnas salute

बालौ वसतः

balau vasatah Two boys dwell

ACCUSATIVE DUAL

रामः गजौ पश्यति

Rāmah gajau pasyati Rama sees two elephants.

गजः हरिणौ स्मरति

gajah hariṇau smarati

The elephant remembers the two deer.

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गर्दभः सेवकौ वहति

gardabhah sevakau vahati

The donkey bears the two servants.

INSTRUMENTAL DUAL

हरिणः शृगालाभ्यां तिष्ठति

hariṇah sṛgālābhyām tishṭhati

The deer stands with two Jackals.

गजः अश्वाभ्यां धावति

gajah asvābhyām dhāvati

The elephant runs with two horses.

नृपः सेवकाभ्यां गच्छति

ṇṛpah sevakābhyām gacchati

The king goes with two servants.

DATIVE DUAL

नृपः सेवकाभ्यां फलं यच्छति

nṛpah sevakābhyām phalam yacchati

The king gives fruit for two servants.

रामः वानराभ्यां अन्नं यच्छति

Ramah vānarābhyām annam yacchati.

Rama gives food for two monkeys.

वानरः फलाभ्यां आश्रमं गच्छति

Vānarah phaḷābhyām āsramam gacchati

The monkey goes to the hermitage for two fruits.

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ABLATIVE DUAL

रामः ग्रामाभ्यां आगच्छति

Rāmah grāmābhyām āgacchati

Rama comes from two villages.

वानरः बिडालाभ्यां फलं हरति

Vānarah biḍālābhyām phalam harati.

बुधः आसनाभ्यां उत्तिष्ठति

budhah āsanābhyām uttiṣṭhati

The scholar rises from two seats.

GENITIVE DUAL

सेवकयोः गृहे फलं भवति

sevakayoh gṛhe phalam bhavati

There is fruit in the house of two servants.

हरिणयोः आश्रमे बिडालः वसति

hariṇayoh āśrame biḍālah vasati

The cat is dwelling in the hermitage of two deer.

बालयोः गृहे हरिणः भवति

bālayoh gṛhe hariṇah bhavati

There is a deer in the house of two boys.

LOCATIVE CASE

आश्रमयोः हरिणाः भवन्ति

āśramayoh hariṇāh bhavanti

There are deer in two hermitages.

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द्वीपयोः गजाः अटन्ति

dvīpayoh gajāh aṭanti

The elephants wander in two islands.

समुद्रयोः अश्वाः चरन्ति

samudrayoh asvāh charanti

The horses move in two oceans.

Translate into Sanskrit :—

1. The two servants of Krishna go to the two villages.
2. Rama conquers the two elephants.
3. The king goes with two horses.
4. The servant goes to the house for the two houses.
5. The scholar gives food to the two travellers.
6. The fruit falls from the two hands of the monkey.
7. The messenger takes away the two horses of the two travellers.
8. A boy sees two pea-cocks of the hermitage.
9. A scholar abandons two boys of the two cottages.

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VERBS—III PERSON DUAL

रामौ पठतः

Rāmau paṭhatah Two Ramas read

बुधौ गच्छतः

budhau gacchatah Two scholars go

पुत्रौ वदतः

putrau vadatah Two sons speak

सेवकौ वहतः

sevakau vahatah Two servants carry away

पान्थौ नमतः

pānthau namatah Two travellers salute

VERBS—III PERSON PLURAL

बालाः तिष्ठन्ति

bālāh tiṣṭhanti The boys stand.

गजाः चरन्ति

gajāh charanti The elephants move.

जम्बुकाः धावन्ति

jambukāh dhāvanti The jackals run.

पुत्राः नमन्ति

putrāh namanti The sons salute.

दूताः यच्छन्ति

dūtāh yacchanti The messengers give.

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Translate into Sanskrit :—

1. Two boys run
2. Two scholars read
3. Two servants salute
4. Two messengers speak
5. Two kings conquer
6. Two goats see
7. Two horses remember
8. Two elephants take away
9. The horses run
10. The elephants carry
11. The boys play
12. The boars drink
13. The kings conquer
14. The travellers speak
15. The messengers go
16. The horses see
17. The jackals take away.

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I PERSON SINGULAR

भ वा मि
bhavāmi — (I) am

खा दा मि
khā dā mi — (I) eat

प श्या मि
pa syā mi — (I) see

व दा मि
va dā mi — (I) speak

जि घ्रा मि
ji ghrā mi — (I) smell

त रा मि
ta rā mi — (I) cross

य च्छा मि
ya cchā mi — (I) give

द हा मि
da hā mi — (I) burn

बो धा मि
bo dhā mi — (I) know

न या मि
na yā mi — (I) lead

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I PERSON DUAL

न न्दा वः
nandāvah (we) two rejoice

न मा वः
namāvah ,, two salute

प ठा वः
paṭhāvah ,, two read

प ता वः
patāvah ,, two fall

पि बा वः
pibāvah ,, two drink

भ्र मा वः
bhramāvah ,, two roam

र क्षा वः
rakshāvah ,, two protect

व दा वः
vadāvah ,, two speak

व्र जा वः
vrajāvah ,, two go

ति ष्ठा वः
tiṣṭhāvah ,, two stand

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I PERSON PLURAL

स्म रा मः smarāmah	(we) remember
ह सा मः hasāmah	,, laugh
शं सा मः saṁsāmah	,, praise
नि न्दा मः nindāmah	,, abuse
वा ञ्छा मः vāñchāmah	,, wish
र क्षा मः rakshāmah	,, protect
अ र्चा मः archāmah	,, worship
क र्षा मः karshāmah	,, plough
क्रीडामः krīḍāmah	,, play
खा दा मः khādāmah	,, eat

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Translate into Sanskrit :—

(I P. Sing.)	(I Per. Dual)	(I Per. Pl.)
I worship	we two smell	we stand
I conquer	we two conquer	we see
I sing	we two eat	we eat
I play	we two abandon	we drink
I go	we two burn	we go
I roar	we two give	we run
I hide	we two see	we give
I run	we two run	we speak
I see	we two earn	we praise
I burn	we two stand	we censure

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II PERSON SINGULAR

अ र्च सि		
archasi	(Thou)	worship
न म सि		
namasi	,,	salute
भ्र म सि		
bhramasi	,,	roam
व्र ज सि		
vrajasi	,,	go
वा ञ्छ सि		
vāñchasi	,,	wish
खा द सि		
khādasi	,,	eat
ति ष्ठ सि		
tishṭhasi	,,	stand
त र सि		
tarasi	,,	cross
ह स सि		
hasasi	,,	laugh
व द सि		
vadasi	,,	speak

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II PERSON DUAL

गर्जथः		
garjathah	(You two)	roar
धावथः		
dhāvathah	,,	run
पश्यथः		
paśyathah	,,	see
अर्चथः		
archathah	,,	worship
कर्षथः		
karshathah	,,	plough
रक्षथः		
rakshathah	,,	protect
भ्रमथः		
bhramathah	,,	roam
वदथः		
vadathah	,,	speak
शंसथः		
samsathah	,,	praise
पिबथः		
pibathah	,,	drink

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II PERSON PLURAL

खादथ khādatha	(you)	eat
शंसथ samsatha	,,	praise
तिष्ठथ tishṭhatha	,,	stand
वदथ vadatha	,,	speak
दहथ dahatha	,,	burn
पश्यथ pasyatha	,,	see
धावथ dhāvatha	,,	run
रक्षथ rakshatha	,,	protect
निन्दथ nindatha	,,	censure
कर्षथ karshatha	,,	plough

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Translate into Sanskrit :—

Sing.	*Dual*	*Plural*
Thou go	You two plough	You conquer
Thou protect	You two play	You sing
Thou play	You two read	You go
Thou drink	You two salute	You roam
Thou run	You two fall	You burn
Thou speak	You two laugh	You see
Thou censure	You two roam	You earn
Thou praise	You two remember	You eat
Thou worship	You two protect	You drink
Thou roam	You two speak	You stand

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The Masculine noun 'Hari' ending in इ (i)

इकारान्तः पुंलिङ्गः 'हरि' शब्दः

Case	Singular	Dual	Plural
1.	हरिः Harih	हरी Harī	हरयः Harayah
2.	हरिं Harim	हरी Harī	हरीन् Harīn
3.	हरिणा Hariṇā	हरिभ्यां Haribhyām	हरिभिः Haribhih
4.	हरये Haraye	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
5.	हरेः Hareh	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
6.	हरेः Hareh	हर्योः Haryoh	हरीणां Harīṇām
7.	हरौ Harau	हर्योः Haryoh	हरिषु Harişu
8.	हे हरे He Hare	हे हरी He Harī	हे हरयः He Harayah

Meaning of the Singular form:

1. Hari (subject) 2. Hari (object) 3. By/with/through Hari 4. for/to Hari 5. from/than Hari 6. of/among Hari 7. In/on/at/among Hari 8. oh/ye Hari !

NOTE: The declensions of the words in the next page are to be written as per the above noun हरि.

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Some Masculine nouns ending in इ (i) to be declined like हरि.

हरिः Harih	Hari	मणिः Maṇih	Gem
कविः Kavih	Poet	अग्निः Agnih	Fire
रविः Ravih	Sun	अलिः Alih	Bee
मुनिः Munih	Ascetic	भूपतिः Bhūpatih	King
गिरिः Girih	Mountain	अतिथिः Atithih	Guest
कलिः Kalih	War	किटिः Kiṭih	Bear
कपिः Kapih	Monkey	पतत्रिः Patatrih	Bird
यतिः Yatih	Saint	पाणिः Pāṇih	hand
अरिः Arih	Enemy	बलिः Balih	oblation
ज्ञातिः Jñātih	Kinsman	विधिः Vidhih	creator

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SENTENCES

अतिथिः गच्छति
atithih gacchati
The guest goes.

ऋषिः हरिं नमति
ṛshih harim namati
The sage salutes Hari.

कविः मणिना तिष्ठति
kavih maṇinā tiṣṭhati
The poet stands with a gem.

यतिः अग्नये बलिं यच्छति
yatih agnaye balim yacchati
The ascetic gives oblation to the fire.

कवयः कपीन् शंसन्ति
kavayah kapīn śamsanti
Poets praise the monkeys.

ज्ञातयः राशीन् हरन्ति
jñātayah rāśīn haranti
Kinsmen take away the heaps.

अरयः निधीन् नयन्ति
arayah nidhīn nayanti
The enemies lead the treasure

पाणयः मणिभिः पतन्ति
pāṇayah maṇibhih patanti
The hands fall with gems.

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Translate into Sanskrit :—

(Singular)	*(Plural)*
I salute the master.	We worship a sage.
I protect the sage.	We abandon a heap.
I know a poet.	We give a gem.
I remember the fire.	We see a mountain.
I lead a guest.	We protect a poet.
Thou see a bee.	You protect a guest.
Thou worship a king.	You know an ascetic.
Thou salute a saint.	You worship a mountain.
Thou praise an ascetic.	You abandon a war.
Thou take away a heap.	You see a bear.
He cooks the food.	They give a heap.
He salutes the poet.	They know an ascetic.
He sees a monkey.	They remember the king.
He gives an oblation.	They salute a poet.
He leads a bird.	They conquer an enemy.

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The Masculine noun 'Guru' ending in उ (U)

उकारान्तः पुंलिङ्गः 'गुरु' शब्दः

Case	Singular	Dual	Plural
1.	गुरुः Guruh	गुरू Gurū	गुरवः Guravah
2.	गुरुं Gurum	गुरू Gurū	गुरून् Gurūn
3.	गुरुणा Guruṇā	गुरुभ्यां Gurubhyām	गुरुभिः Gurubhih
4.	गुरवे Gurave	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
5.	गुरोः Guroh	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
6.	गुरोः Guroh	गुर्वोः Gurvoh	गुरूणाम् Gurūṇām
7.	गुरौ Gurau	गुर्वोः Gurvoh	गुरुषु Guruṣu
8.	हे गुरो He Guro	हे गुरू He Gurū	हे गुरवः He Guravah

Meaning of the Singular form:

1. Teacher (subject in a sentence) 2. Teacher (object) 3. By/through with Teacher 4. for/to Teacher 5. from/than Teacher 6. of / among Teacher 7. In /on / at / among Teacher 8. oh / ye Teacher.

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Some Masculine nouns ending in उ (U)

(to be declined as per the example in the opposite page)

गुरुः Guruh	Teacher	इषुः Işuh	Arrow
शम्भुः Sambhuh	Śiva	इन्दुः Induh	Moon
भानुः Bhānuh	Sun	पांसुः Pāmsuh	Dust
विष्णुः Vişņuh	Vishnu	वायुः Vāyuh	Air
बन्धुः Bandhuh	Relative	बिन्दुः Binduh	Drop
तरुः Taruh	Tree	क्रतुः Kratuh	Sacrifice
साधुः Sādhuh	Ascetic	अणुः Aņuh	Atom
मरुः Maruh	Desert	बाहुः Bāhuh	Hand
इक्षुः Ikşuh	Sugercane	सेतुः Setuh	Bridge
सूनुः Sūnuh	Son	जन्तुः Jantuh	Living being

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VERBS

(6th conjugation)

(इष्) इच्छ्			(सद्) सीद्		
(ish) icch		to wish	(sad)	síd	to sink
(प्रच्छ्) पृच्छ्			सृज्		
(pracch) pṛch		to ask	sṛj		to create
(मस्ज्) मज्ज्			स्पृश्		
(masj) majj		to bathe	sprś		to touch
लिख्			विश्		
likh		to write	viś		to enter

PRESENT-TENSE

(विश् to enter)

वि श ति	वि श तः	विशन्ति
vi śa ti	vi śa tah	vi śa nti
वि श सि	वि श थः	वि श थ
vi śa si	vi śa thah	vi sa tha
वि शा मि	वि शा वः	वि शा मः
vi śā mi	vi śā vah	vi śā mah

(लिख् to write)

लि ख ति	लि ख तः	लि ख न्ति
li kha ti	li kha tah	li kha nti
लि ख सि	लि ख थः	लि ख थ
li kha si	li kha thah	li kha tha
लि खा मि	लि खा वः	लि खा मः
li khā mi	li khā vah	li khā mah

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Translate the following sentences into English :—

गुरुः	साधुं	पृच्छति
guruh	sādhum	pṛcchati
बिन्दुः	सेतुं	स्पृशति
binduh	setum	spṛśati
जन्तुः	तरुं	विशति
jantuh	tarum	viśati
विष्णुः	इषुणा	लिखति
viṣhnuh	iṣuṇā	likhati
साधू	बन्धुं	पृच्छतः
sādhū	bandhum	pṛchhatah
गुरवः	साधून्	नमन्ति
guravah	sādhūn	namanti
बाहवः	इषून्	स्पृशन्ति
bāhavah	ishūn	spṛśanti
बान्धवः	इक्षून्	इच्छन्ति
bandhavah	ikshūn	icchanti

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Translate into Sanskrit :—

A teacher wants.

The sun asks.

Vishnu writes.

The goodman enters the village.

The desert touches the mountain.

Sugarcane bathes.

The dust takes away.

The wind carries the dust.

The drops stand on the tree.

The living beings enter the sea.

The drops touch the hand.

The hands enter.

The elephants want sugar-canes.

The deserts ask rain.

The good people bathe in the ocean.

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The Masculine noun 'Dhātṛ' ending in ऋ (ṛ).

ऋकारान्तः पुंलिङ्गः 'धातृ' शब्दः

Case	Singular	Dual	Plural
1	धाता Dhātā	धातारौ Dhātārau	धातारः Dhātārah
2	धातारं Dhātāram	धातारौ Dhātārau	धातॄन् Dhatṛūn
3	धात्रा Dhātrā	धातृभ्यां Dhātṛbhyām	धातृभिः Dhātṛbhih
4	धात्रे Dhātre	धातृभ्यां Dhātṛbhyām	धातृभ्यः Dhātṛbhyah
5	धातुः Dhātuh	धातृभ्यां Dhātṛbhyām	धातृभ्यः Dhātṛbhyah
6	धातुः Dhātuh	धात्रोः Dhātroh	धातॄणाम् Dhatṛūṇām
7	धातरि Dhātari	धात्रोः Dhātroh	धातृषु Dhātṛṣu
8	हे धातः He Dhātah	हे धातारौ He Dhātārau	हे धातारः He Dhātārah

Meaning of the Singular form:

1. Creator (subject) 2. Creator (object) 3. By, with / through Creator 4. for/to Creator 5. from/than Creator 6. of/among Creator 7. In / on / at / among Creator 8. oh / ye Creator

NOTE : The declension of the other nouns शास्तृ, कर्तृ, भर्तृ, वक्तृ, नप्तृ, दातृ, भोक्तृ etc. are to be formed as above.

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The Masculine noun 'Pitṛ' ending in ऋ (ṛ)

ऋकारान्तः पुंलिङ्गः 'पितृ' शब्दः

Case	singular	Dual	Plural
1	पिता Pitā	पितरौ Pitarau	पितरः Pitarah
2	पितरं Pitaram	पितरौ Pitarau	पितॄन् Pitṝn
3	पित्रा Pitrā	पितृभ्यां Pitṛbhyām	पितृभिः Pitṛbhiḥ
4	पित्रे Pitre	पितृभ्यां Pitṛbhyām	पितृभ्यः Pitṛbhyah
5	पितुः Pituh	पितृभ्यां Pitṛbhyām	पितृभ्यः Pitṛbhyah
6	पितुः Pituh	पित्रोः Pitroh	पितॄणाम् Pitṝṇām
7	पितरि Pitari	पित्रोः Pitroh	पितृषु Pitṛṣu
8	हे पितः He Pitah	हे पितरौ He Pitarau	हे पितरः He Pitarah

Meaning of the Singular form :

1. father (subject) 2. father (object) 3. by/with/through father 4. for / to father 5. from / than father 6. of / among father 7. in / at / on / among father 3. oh / ye father !

NOTE : Write declensions for the nouns भ्रातृ and जामातृ as per the above noun पितृ. Also note the difference between धातृ and पितृ in the forms of nominative and accusative Cases.

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FEMININE GENDER

Some Feminine nouns ending in आ (ā)

(to be declined like रमा on the opposite page.)

रमा	Ramā	Lakṣmī	सेना	Senā	Army
सीता	Sītā	Sītā	कृपा	Kṛpā	Pity
भामा	Bhāmā	Bhāmā	निशा	Niśā	Night
पद्मा	Padmā	Padmā	शाखा	Śākhā	Branch
कन्या	Kanyā	Maiden	आज्ञा	Ājña	Order
गङ्गा	Gaṅgā	Ganges	कथा	Kathā	Story
माला	Mālā	Garland	कला	Kalā	Art
लता	Latā	Creeper	प्रजा	Prajā	Subject
क्रीडा	Krīḍā	Play	भार्या	Bhāryā	Wife
देवता	Devatā	Deity	लज्जा	Lajjā	Shame

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The Feminine noun 'Ramā' ending in आ (ā)

आकारान्तः स्त्रीलिंगः 'रमा' शब्दः

Case	Singular	Dual	Plural
1	रमा Ramā	रमे Rame	रमाः Ramāh
2	रमां Ramām	रमे Rame	रमाः Ramāh
3	रमया Ramayā	रमाभ्यां Ramābhyām	रमाभिः Ramābhih
4	रमायै Ramāyai	रमाभ्यां Ramābhyām	रमाभ्यः Ramābhyah
5	रमायाः Ramāyāh	रमाभ्यां Ramābhyām	रमाभ्यः Ramābhyah
6	रमायाः Ramāyāh	रमयोः Ramayoh	रमाणाम् Ramāṇām
7	रमायां Ramāyām	रमयोः Ramayoh	रमासु Ramāsu
8	हे रमे He Rame	हे रमे He Rame	हे रमाः He Ramāh

Meaning of the Singular forms:

1. Lakshmi (subject in a sentence) 2. Lakshmi (object) 3. By / with / through Lakshmi 4. for / to Lakshmi 5. from / than Lakshmi 6. of / among Lakhmi 7, In / on / at / among Lakshmi 8. oh / ye Lakshmi.

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Some Feminine nouns ending in इ (i)
(to be declined like मति on the opposite page)

मतिः Matih	Knowledge	भक्तिः Bhaktih	Devotion
गतिः Gatih	Way, Path	भूमिः Bhūmih	Earth
श्रुतिः Srutih	Veda	मुक्तिः Muktih	Salvation
कृतिः Krtih	Work	मूर्तिः Mūrtih	Idol
सृष्टिः Srstih	Creation	रात्रिः Rātrih	Night
बुद्धिः Buddhih	Knowledge	रतिः Ratih	Love
रुचिः Rucih	Taste	स्तुतिः Stutih	Praise
कीर्तिः Kirtih	Fame	वृत्तिः Vrittih	Profession
कान्तिः Kāntih	Shining	भूतिः Bhūtih	Wealth
जातिः Jātih	Caste	स्मृतिः Smrtih	Remembrance
प्रीतिः Pritih	Kindness	नीतिः Nitih	Guidance

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The Feminine noun 'Mati' ending in इ (i)

इकारान्तः स्त्रीलिंगो 'मति' शब्दः

Case	Singular	Dual	Plural
1	मतिः Matih	मती Matī	मतयः Matayah
2	मतिं Matim	मती Matī	मतीः Matīh
3	मत्या Matyā	मतिभ्यां Matibhyām	मतिभिः Matibhih
4	मत्यै, मतये Matyai, Mataye	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
5	मत्याः, मतेः Matyāh, Mateh	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
6	मत्याः, मतेः Matyāh, Mateh	मत्योः Matyoh	मतीनाम् Matīnām
7	मत्यां, मतौ Matyām, Matau	मत्योः Matyoh	मतिषु Matiṣu
8	हे मते He Mate	हे मती He Matī	हे मतयः He Matayah

Meaning of the Singular form:

1. knowledge (subject) 2. knowledge (object) 3. By/with/through knowledge 4. for/to knowledge 5. from / than knowledge 6. of/among knowledge 7. in/on / at among knowledge 8. oh / ye knowledge !

NOTE : 1. There are two forms in singulars of Dat. Abl. Gen. and Loc. Cases

2. Declensions of nouns in the left hand page have to be written as per the above noun मति.

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Some Feminine nouns ending in ई (ī)

गौरी Gaurī	Pārvathi	वापी Vāpī	Well
वाणी Vāṇī	Sarasvati	दासी Dāsī	Servant (F)
नदी Nadī	River	देवी Devī	Goddess
नारी Narī	Woman	भागीरथी Bhāgīrathī	Ganges
पत्नी Patnī	Wife	श्रेणी Śreṇī	Line
सखी Sakhī	Friend (F)	सिंही Simhī	Lioness
पुरी Purī	Town	हरिणी Hariṇī	Deer (F)
नटी Naṭī	Actress	शर्वरी Śarvarī	Night
मही Mahī	Earth	वेणी Veṇī	Hair
कुमारी Kumārī	Young girl	मृगी Mṛgī	Deer (F)
जननी Jananī	Mother	रजनी Rajanī	Night

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The Feminine noun 'Gaurī' ending in ई (I)

ईकारान्तः स्त्रीलिंगो 'गौरी' शब्दः

Case	Singular	Dual	Plural
1	गौरी Gaurī	गौर्यौ Gauryau	गौर्यः Gauryah
2	गौरीं Gaurīm	गौर्यौ Gauryau	गौरीः Gaurīh
3	गौर्या Gauryā	गौरीभ्यां Gaurībhyām	गौरीभिः Gaurībhih
4	गौर्यै Gauryāi	गौरीभ्यां Gaurībhyām	गौरीभ्यः Gaurībhyah
5	गौर्याः Gauryāh	गौरीभ्यां Gauriābhyām	गौरीभ्यः Gaurībhyah
6	गौर्याः Gauryāh	गौर्योः Gauryōḥ	गौरीणाम् Gaurīṇam
7	गौर्यां Gauryām	गौर्योः Gauryōh	गौरीषु Gaurīṣu
8	हे गौरि He Gauri	हे गौर्यौ He Gauryau	हे गौर्यः He Gauryah

Meaning of the Singular form :

1. Parvati (subject) 2. Parvati (object) 3. By / with / through Parvati 4. for/to Parvati 5. from / than Parvati 6. of/among Parvati 7. In/on/at/among Parvati 8. oh/ye Parvati !

NOTE : The declensions of the nouns in the left hand side page have to be written as per the above noun गौरी.

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The Feminine noun 'Dhenu' ending in उ (U)

उकारान्तः स्त्रीलिङ्गः 'धेनु' शब्दः

Case	Singular	Dual	Plural
1	धेनुः dhenuh	धेनू dhenū	धेनवः dhenavah
2	धेनुं dhenum	धेनू dhenū	धेनूः dhenūh
3	धेन्वा dhenvā	धेनुभ्यां denubhyām	धेनुभिः dhenubhih
4	धेन्वै, धेनवे dhenvai, dhenave	धेनुभ्यां dnenubhyām	धेनुभ्यः dhenubhyah
5	धेन्वाः, धेनोः dhenvāh, dhenoh	धेनुभ्यां dhenubhyām	धेनुभ्यः dhenubhyah
6	धेन्वाः, धेनोः dhenvāh, dhenoh	धेन्वोः dhenvoh	धेनूनाम् dhenūnam
7	धेन्वां, धेनौ dhenvām, dhenau	धेन्वोः dhenvoh	धेनुषु dhenuṣu
8	हे धेनो he dheno !	हे धेनू he dhenū	हे धेनवः he dhenavah

Meaning of the Singular forms :

1. Cow (subject) 2. Cow (object) 3. by/with/through Cow 4. for/to Cow 5. from/than Cow 6. of/among Cow 7. in/on/at/among Cow 8. oh/ye Cow.

NOTE : There are two forms in dative, ablative Genitive and Locative singulars in the above noun.

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The Feminine noun ‘ Mātṛ ’ ending in ऋ (ṛ)

ऋकारान्तः स्त्रीलिंगः ‘ मातृ ’ शब्दः

Case	Singular	Dual	Plural
1	माता Matā	मातरौ Mātarau	मातरः Mātarah
2	मातरं Mātaram	मातरौ Mātarau	मातॄः Mātṛūh
3	मात्रा Mātra	मातृभ्यां Matṛbhyām	मातृभिः Mātṛbhih
4	मात्रे mātre	मातृभ्यां Mātṛbhyām	मातृभ्यः Mātṛbhyah
5	मातुः Matuh	मातृभ्यां Matṛbhyām	मातृभ्यः Mātṛbhyah
6	मातुः Mātuh	मात्रोः Mātroh	मातॄणाम् Mātṛūṇām
7	मातरि Mātari	मात्रोः Mātroh	मातृषु Mātṛṣu
8	हे मातः He Mātah	हे मातरौ He Mātarau	हे मातरः He Matarah

Meaning of the Singular forms :

1. Mother (subject) 2. Mother (object) 3. by/with/through Mother 4. for/to Mother 5. from/than Mother 6. of/among Mother 7. in/on/at/among Mother 8. oh/ye Mother.

NOTE : The declensions of स्वसृ, दुहितृ, ननान्दृ etc. are to be written like मातृ. Note the noun मातृ is alike पितृ in all cases excepting the plural form of the Accusative case.

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NOUNS OF NEUTER GENDER

some neuter nouns ending in अ (a)

to be declined as per ज्ञान in the opposite page

ज्ञानं		वाक्यम्	
Jñānam	Knowledge	Vākyam	Sentance
जलं		तत्त्वम्	
Jalam	Water	Tattvam	Fact
फलं		दानम्	
Phalam	Fruit	Dānam	Gift
धनं		पुण्यम्	
Dhanam	Wealth	Puṇyam	Virtue
वनं		पापम्	
Vanam	Forest	Pāpam	Sin
पद्मं		अन्नम्	
Padmam	Lotus	Annam	Food
नेत्रं		द्रव्यम्	
Netram	Eye	Dravyam	Wealth
गात्रं		शुभम्	
gātram	Body	Śubham	Happiness
सत्यं		भयम्	
Satyam	Truth	Bhayam	Fear
नृत्यं		भद्रम्	
Nṛtyam	Dance	Bhadram	Safe

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The neuter noun 'Jñāna' ending in अ (a)

अकारान्त नपुंसकलिंगो 'ज्ञान' शब्दः

Case	Singular	Dual	Plural
1	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
2	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
3	ज्ञानेन Jñānena	ज्ञानाभ्यां Jñānābhyām	ज्ञानैः Jñānaih
4	ज्ञानाय Jñānāya	ज्ञानाभ्यां Jñānābhyām	ज्ञानेभ्यः Jñānebhyah
5	ज्ञानात् Jñānāt	ज्ञानाभ्यां Jñānābhyām	ज्ञानेभ्यः Jñānebhyah
6	ज्ञानस्य Jñānasya	ज्ञानयोः Jñānayoh	ज्ञानानाम् Jñānānām
7	ज्ञाने Jñāne	ज्ञानयोः Jñānayoh	ज्ञानेषु Jñāneṣu
8	हे ज्ञान ! He Jñāna !	हे ज्ञाने ! He Jñāne !	हे ज्ञानानि ! He Jñānāni !

Meaning of the Singular forms:

1. knowledge (subject) 2. knowledge (object)
3. by with/through knowledge 4. for/to knowledge
5. from/than knowledge 6. of/among knowledge
7. in/on/at knowledge 8. oh/ye knowledge.

NOTE: The nominative and accusative cases will be alike in neuter gender.

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The neuter noun 'Vāri' ending in 'इ' (i)

इकारान्त नपुंसकलिङ्गः 'वारि' शब्दः

Case	Singular	Dual	Plural
1	वारि Vāri	वारिणी Vāriṇī	वारीणि Variṇi
2	वारि Vāri	वारिणी Vāriṇī	वारीणि Vāriṇi
3	वारिणा Vāriṇā	वारिभ्यां Vāribhyām	वारिभिः Vāribhih
4	वारिणे Vāriṇe	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyah
5	वारिणः Vāriṇah	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyah
6	वारिणः Vāriṇah	वारिणोः Vāriṇoh	वारीणाम् Vāriṇām
7	वारिणि Vāriṇi	वारिणोः Vāriṇoh	वारिषु Vāriṣu
8	हे वारे, हे वारि He Vāre, He Vāri	हे वारिणी He Variṇī	हे वारीणि He Vāriṇi

Meaning of the Singular forms:

1. water (subject) 2. water (object) 3. by/with/through water 4 for/to water 5. from/than water 6. of/among water 7. in/at water 8. oh water !

NOTE: The neuter nouns ending in इ, उ, and ऋ have two forms in Vocative Singular.

2. Decline अक्षि, कराङ्घि, पादपाणि, हरहरि etc. as the above.

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SPECIAL NOUNS

The masculine noun 'Sakhi' ending in 'इ' (i)

इकारान्तः पुंलिङ्गः 'सखि' शब्दः

Case	Singular	Dual	Plural
1	सखा Sakhā	सखायौ Sākhāyāu	सखायः Sakhāyah
2	सखायं Sakhāyam	सखायौ Sakhāyau	सखीन् Sakhīn
3	सख्या Sakhyā	सखिभ्यां Sakhibhyām	सखिभिः Sakhibhih
4	सख्ये Sakhye	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyah
5	सख्युः Sakhyuh	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyah
6	सख्युः Sakhyuh	सख्योः Sakhyoh	सखीनाम् Sakhīnām
7	सख्यौ Sakhyau	सख्योः Sakhyoh	सखिषु Sakhiṣu
8	हे सखे He sakhe	हे सखायौ He Sakhāyau	हे सखायः He Sakhāyah

Meaning of the Singular forms :

1. friend (subject) 2. friend (object) 3. by/with friends 4. for/to friend 5. from/than friend 6. of/among friend 7. in/on/at friend 8. oh friend !

NOTE : The noun सखि at the end of Tatpurusha compound, changes as सख (i.e : it ends in अ instead of इ) eg: लक्ष्मणसखः = Lakshmana's friend.

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The masculine noun 'Rajan' ending in न ('n')

नकारान्तः पुंलिङ्गः 'राजन्' शब्दः

Case	Singular	Dual	Plural
1	राजा Rājā	राजानौ Rājānau	राजानः Rājānah
2	राजानम् Rajānam	राजानौ Rājānau	राज्ञः Rājñah
3	राज्ञा Rājña	राजभ्यां Rājabhyām	राजभिः Rājabhih
4	राज्ञे Rājñe	राजभ्यां Rajabhyām	राजभ्यः Rajabhyah
5	राज्ञः Rājñah	राजभ्यां Rājabhyam	राजभ्यः Rājabhyah
6	राज्ञः Rājñah	राज्ञोः Rājñoh	राज्ञाम् Rājñām
7	राज्ञि, राजनि Rājñi, Rājani	राज्ञोः Rājñoh	राजसु Rājasu
8	हे राजन् He Rājan	हे राजानौ He Rājānau	हे राजानः He Rajānah

Meaning of the Singular forms:

1. king (subject) 2. king (object) 3. by/with king 4. for/to king 5. from/than king 6. of/among king 7. in/at king 8. oh king.

NOTE: The word राजन् ending in न् will end in अ when it is used in karmadharaya and Tatpurusha compounds. Eg: महाराजः, देवराजः etc.

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The neuter noun 'Nāman' ending in न (n)

नकारान्त नपुंसकलिङ्गः 'नामन्' शब्दः

Case	Singular	Dual	Plural
1	नाम Nāma	नाम्नी, नामनी Nāmnī, Nāmanī	नामानि Nāmāni
2	नाम Nāma	नाम्नी, नामनी Nāmnī, Nāmanī	नामानि Nāmāni
3	नाम्ना Nāmnā	नामभ्यां Nāmabhyām	नामभिः Nāmabhiḥ
4	नाम्ने Nāmne	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
5	नाम्नः Nāmnah	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
6	नाम्नः Nāmnah	नाम्नोः Nāmnoh	नाम्नां Nāmnām
7	नाम्नि, नामनि Nāmni, Nāmani	नाम्नोः Nāmnoh	नामसु Nāmasu
8	हे नामन्-हे नाम He nāman, He nāma	हे नाम्नी-हे नामनी He Nāmnī, He nāmanī	हे नामानि He nāmāni

Meaning of the Singular forms:

1. name (subject) 2. name (object) 3. by/with name 4. for/to name 5. from/than name 6. of/among name 7. in/at name.

NOTE: There are two forms in nominative and accusative duals and also in locative singular. Vocative singular and dual are having two forms each.

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The masculine noun 'Ātman' ending in न (n)

नकारान्तः पुंलिङ्गः 'आत्मन्' शब्दः

आत्मा = Soul

Case	Singular	Dual	Plural
1	आत्मा Ātmā	आत्मानौ Ātmānau	आत्मानः Ātmānah
2	आत्मानम् Ātmānam	आत्मानौ Ātmānau	आत्मनः Ātmanah
3	आत्मना Ātmanā	आत्मभ्यां Ātmabhyām	आत्मभिः Ātmabhih
4	आत्मने Ātmane	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
5	आत्मनः Ātmanah	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
6	आत्मनः Ātmanah	आत्मनोः Ātmanoh	आत्मनाम् Ātmanām
7	आत्मनि Ātmani	आत्मनोः Ātmanoh	आत्मसु Ātmasu
8	हे आत्मन् He ātman	हे आत्मानौ He ātmānau	हे आत्मानः He ātmānah

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NOTE: Write declensions for अध्वन्, यज्वन्, ब्रह्मन्, सुपर्वन्, etc. as above.

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The neuter noun 'Manas' ending in स (s)

सकारान्त नपुंसकलिङ्गः 'मनस्' शब्दः

मनः = Mind

Case	Singular	Dual	Plural
1	मनः Manah	मनसी Manasī	मनांसि Manāmsi
2	मनः Manah	मनसी Manasī	मनांसि Manāmsi
3	मनसा Manasā	मनोभ्यां Manobhyām	मनोभिः Manobhih
4	मनसे Manase	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
5	मनसः Manasah	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
6	मनसः Manasah	मनसोः Manasoh	मनसां Manasām
7	मनसि Manasi	मनसोः Manasoh	मनस्सु Manassu
8	हे मनः He manah	हे मनसी He manasī	हे मनांसि He manāmsi

NOTE: The declensions of तपस्, यशस्, श्रेयस् etc. are to be formed as above.

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THIRD PART
(Prrnouns & Indiclinables)

The Pronoun 'asmad' (equal in three genders) ending in द् 'd'

दकारान्तः (त्रिषु लिङ्गेषु समानः) 'अस्मद्' शब्दः

अहं = I

Singular	Dual	Plural
अहं aham I	आवां āvām we two	वयम् vayam we
मां, मा mām, mā me	आवां, नौ āvām, nau us (two)	अस्मान्, नः asmān, nah us
मया mayā by me	आवाभ्यां āvābhyām by us (two)	अस्माभिः asmābhih by us
मह्यं, मे mahyam, me for me	आवाभ्यां, नौ āvābhyām, nau for us (two)	अस्मभ्यं, नः asmabhyam, nah for us
मत् mat from me	आवाभ्यां āvābhyām from us (two)	अस्मत् asmat from us
मम, मे mama, me to me	आवयोः, नौ āvayoh, nau to us (two)	अस्माकं, नः asmākam, nah to us
मयि mayi in me	आवयोः avayoh in us (two)	अस्मासु asmāsu in us

NOTE: The declension forms of the above noun should be by-heart by every student of Sanskrit.

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The Pronoun 'yuṣmad' (same in three genders) ending in 'd'

दकारान्तः (त्रिषु लिङ्गेषु समानः) 'युष्मद्' शब्दः

त्वं = You

Singular	Dual	Plural
त्वं tvam *thou	युवां yuvām you (two)	यूयं yūyam you (subject)
त्वां, त्वा tvām, tvā thou	युवां, वां yuvām, vām you (two)	युष्मान्, वः yuṣmān, vah you (object)
त्वया tvayā by thou	युवाभ्यां yuvābhyām by you (two)	युष्माभिः yuṣmābhih by you
तुभ्यं, ते tubhyam, te for thou	युवाभ्यां, वां yuvābhyām, vām for you (two)	युष्मभ्यं, वः yuṣmabhyam, vah for you
त्वत् tvat from thou	युवाभ्यां yuvābhyām from you (two)	युष्मत् yuṣmat from you
तव, ते tava, te of thou	युवयोः, वां yuvayoh, vām of you (two)	युष्माकं, वः yuṣmākam, vah of you
त्वयि tvayi in thou	युवयोः yuvayoh in you (two)	युष्मासु yuṣmāsu in you

NOTE: The above declensions are also to be by-hearted.

*Thou is used in old form of English for second person singular.

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The Masculine Pronoun 'Tad' ending in 'd'

दकारान्तः पुंलिङ्गः 'तद्' शब्दः

सः = He

Singular	Dual	Plural
सः sah He	तौ tau they (two)	ते te they
तं tam him	तौ tau them (two)	तान् tān them
तेन tena by him	ताभ्यां tābhyām by them (two)	तैः taih by them
तस्मै tasmai for him	ताभ्यां tābhyām for them (two)	तेभ्यः tebhyah for them
तस्मात् tasmāt from him	ताभ्यां tābhyām from them two	तेभ्यः tebhyah from them
तस्य tasya to him	तयोः tayoh to them (two)	तेषाम् teṣām to them
तस्मिन् tasmin in him	तयोः tayoh in them (two)	तेषु teṣu in them

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The feminine pronoun ending in 'da'

दकारान्तः स्त्रीलिङ्गः 'तद्' शब्दः

सा – She

सा	ते	ताः
sā	te	tāh
she	they (two)	they
ताम्	ते	ताः
tām	te	tāh
her	them (two)	them
तया	ताभ्यां	ताभिः
tayā	tābhyām	tābhih
by her	by them (two)	by them
तस्यै	ताभ्यां	ताभ्यः
tasyai	tābhyām	tābhyah
for her	for them (two)	for them
तस्याः	ताभ्यां	ताभ्यः
tasyāh	tābhyām	tābhyah
from her	from them (two)	from them
तस्याः	तयोः	तासाम्
tasyāh	tayoh	tāsām
to her	to them (two)	to them
तस्यां	तयोः	तासु
tasyām	tayoh	tāsu
in her	in them (two)	in them

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The Neuter noun 'tad' ending in 'd'

दकारान्त नपुंसकलिङ्गः 'तद्' शब्दः

तत् That

Singular	Dual	Plural
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तेन	ताभ्यां	तैः
tena	tābhyām	taih
by that	by those (two)	by those
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyām	tebhyah
for that	for those (two)	for those
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyām	tebhyah
from that	from those (two)	from those
तस्य	तयोः	तेषाम्
tasya	tayoh	teṣām
to that	to those (two)	to those
तस्मिन्	तयोः	तेषु
tasmin	tayoh	teṣu
in that	in those (two)	in those

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The Pronoun 'KIM' (masc.) ending in 'm'

मकारान्तः पुंलिङ्गः 'किम्' शब्दः

कः = Who

Singular	Dual	Plural
कः	कौ	के
kah	kau	ke
कम्	कौ	कान्
kam	kau	kān
केन	काभ्यां	कैः
kena	kābhyām	kaih
कस्मै	काभ्यां	केभ्यः
kasmai	kābhyām	kebhyah
कस्मात्	काभ्यां	केभ्यः
kasmāt	kābhyām	kebhyah
कस्य	कयोः	केषां
kasya	kayoh	keṣām
कस्मिन्	कयोः	केषु
kasmin	kayoh	keṣu

1. who 2. whom 3. by whom 4. for whom 5. from whom 6. to whom 7. in whom.

NOTE: The above declensions are used in the interragative sentences in the Masculine Gender.

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The Pronoun KIM (Fem) ending in ' m '

मकारान्तः स्त्रीलिङ्गः ' किम् ' शब्दः

का = Who (F)

Singular	Dual	Plural
का kā	के ke	काः kāh
कां kām	के ke	काः kāh
कया kayā	काभ्यां kābhyām	काभिः kābhih
कस्यै kasyai	काभ्यां kābhyām	काभ्यः kābhyah
कस्याः kasyāh	काभ्यां kābhyām	काभ्यः kābhyah
कस्याः kasyāh	कयोः kayoh	कासां kāsām
कस्यां kasyām	कयोः kayoh	कासु kāsu

1. who 2. whom 3. by whom 4. for whom 5. from whom 6. to whom 7. in whom.

NOTE: The above declensions are used in the interrogative sentences in the Feminine Gender.

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The Pronoun 'KIM' (Neu.) ending in 'm'

मकारान्त नपुंसकलिङ्गः 'किम्' शब्दः

किं = What

Singular	Dual	Plural
किं kim	के ke	कानि kāni
किं kim	के ke	कानि kāni
केन kena	काभ्यां kābhyām	कैः kaih
कस्मै kasmai	काभ्यां kabhyām	केभ्यः kebhyah
कस्मात् kasmāt	काभ्यां kābhyām	केभ्यः kebhyah
कस्य kasya	कयोः kayoh	केषां keṣām
कस्मिन् kasmin	कयोः kayoh	केषु keṣu

Meaning of the Singular forms:

1. which (subject) 2. which (object) 3. by which 4. for which 5. from which 6. to which 7. in which.

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INDEFINITE PRONOUNS

Some Indefinite pronouns used in Sanskrit are formed by adding any one of the suffixes चित्, चन and अपि to the pronoun 'किं' in all the three genders. These pronouns always agree with the nouns.

Masculine	कः + चित् = कश्चित् कः + चन = कश्चन कः + अपि = कोऽपि	Certain (man)
Feminine:	का + चित् = काचित् का + चन = काचन का + अपि = कापि	Certain (woman)
Neuter:	किं + चित् = किञ्चित् किं + चन = किञ्चन किं + अपि = किमपि	Certain (thing)

In Sentences:
1. कश्चित् पुरुषः a certain man
2. काचित् स्त्री a certain woman
3. किंचित् वनम् a certain forest

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INDEFINITE PRONOUNS

ending in चित्, चन, अपि in the different numbers

	Singular	Dual	Plural
1	कश्चित्	कौचित्	केचित्
2	कंचित्	कौचित्	कांश्चित्
3	केनचित्	काभ्यांचित्	कैश्चित्
4	कस्मैचित्	काभ्यांचित्	केभ्यश्चित्
5	कस्माच्चित्	काभ्यांचित्	केभ्यश्चित्
6	कस्यचित्	कयोश्चित्	केषांचित्
7	कस्मिंश्चित्	कयोश्चित्	केषुचित्

Note: 1. The word किं with 'चन' forms कश्चन, कौचन, केचन, कंचन etc. So also with अपि words like कोऽपि, कावपि, केऽपि, कमपि etc. are formed in masculine gender.

2. काचन, केचन, काश्चन, कांचन etc. and कापि, केऽपि, का अपि, कामपि etc. in feminine gender.

3. किंचन, केचन, कानिचन etc. and किमपि, केऽपि कान्यपि etc. in neuter gender.

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Some Indeclinables used very often

अतः			तथा	
Atah	Therefore		Tathā	In that manner
इति, एवम्			पुनः	
Iti, Evam	Thus, so		Punah	Again
इत्थम्			पुरा	
Ittham	In this manner		Purā	Long ago
इव			वा	
Iva	Like		Vā	Or
एव			वृथा	
Eva	Alone, Only		Vṛthā	Waste, in vain
किन्तु			सुष्ठु	
Kintu	But		Suṣṭhu	Well
च			इह	
Ca	And		Iha	Here, in this world
ततः			अमुत्र	
Tatah	Then		Amutra	In the heaven

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SENTENCES

मम पिता पत्रं अलिखित् । अतः ग्रामं गच्छामि ।

mama pitā patram alikhat. atah grāmam gacchāmi

My father wrote a letter. Therefore I go to the village.

सः एवं (इति) अवदत् ।

sah evam (iti) avadat — He said thus.

इत्थं तस्मै कथय ।

ittham tasmai kathaya — Tell him in this manner.

मुखं चन्द्रः इव भाति ।

mukham candrah iva bhāti — The face shines like the moon.

पार्थः एव धनुर्धरः ।

pārthah eva dhanurdharah — Arjuna alone is the archer.

सः धनवान् । किन्तु पुत्रहीनः ।

sah dhanavān, kintu putra hīnah

He is rich, but he has no issues.

ततः रामः वनं अगच्छत् ।

tatah Rāmah vanam agacchat

Thence Rama went to the forest.

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तथां कथयित्वा सः विरराम ।
tathā kathayitvā sah virarāma
After telling thus he kept quiet.

पुनः त्वां द्रक्ष्यामि ।
punah tvām drakşyāmi
I shall see you again.

पुरा नलः नाम राजा अभवत् ।
purā nalah nāma rājā abhavat
In olden days there was a king called Nala.

धनं विद्यां वा आर्जय ।
dhanam vidyām vā ārjaya
Acquire money or education.

वृथा कालं मा यापय ।
vṛthā kālam mā yāpaya
Don't waste time.

सुष्ठु पाठं पठसि ।
suṣṭhu pāṭham paṭhasi
You read the lesson well.

इह लोके सुखं नास्ति ।
Iha loke sukham nāsti
There is no happiness in this world.

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INDECLINABLE ENDING IN त्र (TRA)

अत्र Atra	Here
तत्र Tatra	There
कुत्र Kutra?	Where
सर्वत्र Sarvatra	Everywhere
बहुत्र Bahutra	In several places
एकत्र Ekatra	At one place
यत्र (तत्र) Yatra (tatra)	Wherever (relative)
अन्यत्र Anyatra	In other place
परत्र Paratra	In the heaven

Note : The above indeclinables ending in त्र denote a place or time.

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Sentences with indeclinables ending in त्र

अत्र त्वं आगच्छ
atra tvam āgaccha — You come here

तत्र अहं गच्छामि
tatra aham gacchāmi — There I will go

सः कुत्र पठति ?
sah kutra paṭhati — Where does he read ?

सर्वत्र वर्षाः पतन्ति
sarvatra varṣāh patanti — The rain falls everywhere

त्वं बहुत्र दृष्टः
tvam bahutra dṛṣṭah — You were seen in several places

ते एकत्र संमिलिताः
te ēkatra sammilitāh — They met at one place

यत्र धेनुः गच्छति तत्र वत्सः अनुसरति
yatra dhenuh gacchati tatra vatsah anusarati — Wherever the cow goes the calf follows

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अन्यत्र तं अहं अपश्यम्
anyatra tam aham apaśyam

I saw him in another place.

अमुत्र शाश्वतं सुखं भवति
amutra śāśvatam sukhaṃ bhavati

There will be eternal happiness in the heaven.

एकत्र पुस्तकं अस्ति
ektra pustakam asti

The book is at one place.

अन्यत्र बालः स्वपिति
anyatra bālah svapiti

The boy sleaps at another place.

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FOURTH PART

(Exercises)

The intention of giving this Fourth part is to test the knowledge of the readers by themselves through reading and doing the translations given in the exercises in the next few pages.

In this part, no transliteration in Roman script for the sanskrit portion is given. So, the readers should read sanskrit portion without the help of such transliteration.

Some exercises in the form of (1) stories (2) Essays (3) conversations and (4) some exercises of translation from sanskrit to English and vice versa are given in this part.

The readers should practice by reading and translating English into sanskrit and vice versa with the experience gained from a study of the previous three parts.

The glossary given at the end will help to translate the sentences both in Sanskrit and English.

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धेनुः

1. धेनुः ग्राम्यः पशुः ।
2. धेनुः मधुरं दुग्धं ददाति ।
3. सा धान्यं, तृणं घासं च भक्षयति ।
4. धेनोः दुग्धं दधि भवति ।
5. दधि मथित्वा तक्रं साधयन्ति ।
6. दध्नः नवनीतं जायते ।
7. नवनीतात् घृतं भवति ।
8. धेनोः क्षीरं, दधि, तक्रं, घृतं च पथ्यानि भवन्ति ।
9. भारतदेशे जनैः धेनुः पूज्यते ।
10. धेनोः द्वे शृङ्गे वर्तते ।
11. तस्याः एकं दीर्घं पुच्छं अस्ति ।
12. तस्याः चत्वारः पादाः सन्ति ।
13. धेनवः शुक्लाः, श्यामाः, रक्ताश्च भवन्ति ।
14. शिशवः रुग्णाश्च धेनुदुग्धं पिबन्ति ।
15. धेनोः परिपालनं क्षेमाय भवति ।

NOTE : Translate the Sanskrit matters in page Nos. 107, 109, 111 into English and compare it with the next pages.

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THE COW

1. The Cow is a country animal.
2. The Cow gives sweet milk.
3. It eats grains, grass and straw.
4. The milk of the Cow changes into Curd.
5. The people churn the curd and make butter-milk.
6. Butter forms from the curd.
7. From the butter the ghee forms.
8. The Milk, curd, butter-milk and ghee are good for health.
9. The cow is being worshipped by the people of India.
10. The cow has two horns.
11. It has one long tail.
12. It has four legs.
13. The Cows are white, black and red.
14. Children and sick men drink cow's milk.
15. Protection of the cow leads to prosperity.

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1. मण्डूकः मूषिकश्च

1. कस्मिंश्चित् तटाके कोऽपि मण्डूकः अवर्तत ।
2. तस्य तटाकस्य तीरे कश्चन मूषिकः वसति स्म ।
3. कालक्रमेण मण्डूकः मूषिकश्च मित्रे अभवताम् ।
4. कदाचित् मूषिकः तटाके प्लवनं ऐच्छत् ।
5. किन्तु सः प्लवनं न जानाति स्म ।
6. अतः तौ आलोच्य रज्ज्वा स्वपादौ अबध्नीताम् ।
7. मण्डूकः जले उत्प्लुत्य इतस्ततः प्लवते स्म ।
8. तत्पादबद्धः मूषकः अपि तेन सह जले अचरत् ।
9. इत्थं तौ चिराय जले प्लवनसुखं अन्वभवताम् ।
10. तस्मिन् समये कश्चित् गृध्रः आकाशे डयते स्म ।
11. सः जलोपरि प्लवमानं मूषिकं अपश्यत् ।
12. सः झडिति स्वपादाभ्यां तं अगृह्णात् ।
13. हन्त ! मूषिकेन सह तत्पादबद्धः मण्डूकोऽपि लम्बते स्म ।
14. गृध्रः मण्डूकमूषिकौ प्राप्य तुष्टः अभक्षयत् ।
15. स्थलवासी मूषिकः जलवासिना मण्डूकेन सह मैत्रीं अकरोत् ।
16. तेन उभावपि सहैव मृत्युं प्राप्तवन्तौ ।
17. अतः समयोरेव मैत्री शोभते ।

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STORIES

1. THE FROG AND THE MOUSE

1. There was a frog in a tank.
2. A mouse was living on the bank of the same tank.
3. Gradually the frog and the mouse became friends.
4. One day the mouse wanted to swim in the tank.
5. But it did not know swimming.
6. Therefore, they consulted and tied their feet together with a thread.
7. Then the frog jumped and swam hither and thither.
8. The mouse with its leg tied was floating with it on the water.
9. In this way they enjoyed the swimming in the water.
10. At that time an eagle was flying above.
11. It saw the mouse swimming in the water.
12. At once it caught it and lifted with its feet.
13. Alas! the frog tied with the mouse was also hanging with it.
14. He happilly obtained both the frog and the mouse and killed and ate them.
15. The mouse living in the land made friendship with the frog living in the water.
16. Hence both of them died together.
17. Therefore, friendship of two persons of the same line only will work.

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2. सङ्घे शक्तिः

1. कस्यचित् वृद्धस्य चत्वारः पुत्राः आसन् ।
2. ते सदा परस्परं कलहायमाना आसन् ।
3. बहुधा प्रयतमानोऽपि सः वृद्धः तेषु परस्परप्रीतिं कल्पयितुं अशक्तः अभवत् ।
4. कदाचित् सः वृद्धः मरणतल्पे अवर्तत ।
5. पुत्राः सर्वे तत्तल्पस्य परिसरे आसन् ।
6. वृद्धः तेषु कंचित् आहूय 'काष्ठबन्धं एकं आनय' इति आज्ञापयत् ।
7. सः तथैव काष्ठबन्धं आहरत् ।
8. वृद्धः पुत्रेषु एकैकं आहूय, "काष्ठबन्धं एनं भञ्जय" इत्युवाच ।
9. किन्तु, कोपि तं भञ्जयितुं न अशक्नोत् ।
10. ततः सः वृद्धः, 'तं काष्ठबन्धं उन्मुच्य एकैकं काष्ठं भञ्जयत' इत्यवोचत् ।
11. तेषु एकैकोपि एकैकं काष्ठमादाय क्षिप्रं, विना श्रमेण अभञ्जयत् ।
12. तदा वृद्धः अवदत्, "पुत्राः! एकैकं काष्ठं युष्माभिः सुलभतया भग्नम्; न काष्ठबन्धः ।
13. अतः यूयं सदा सङ्घीभवत । तदा न कोऽपि युष्मान् बाधेत" इति ।
14. एवं सङ्घे शक्तिं तेभ्यः अबोधयत् ।

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THE STRENGTH OF UNITY

1. An old man had four sons.
2. They were quarrelling always among themselves.
3. The old man could not make them friendly to each other however much he tried.
4. One day the old-man was on the death bed.
5. All the sons were by his bed side.
6. The old man called one of them and ordered, "Bring a bundle of sticks."
7. Accordingly, he brought a bundle of sticks.
8. The old man called one by one from among them and said, "you break this bundle of sticks."
9. But, nobody could break it.
10. Then the old man said, "You untie the bundle of sticks and break each of them separately."
11. Every one of them took one stick and quickly broke it without difficulty.
12. Then the oldman said, "oh sons, a single stick was broken by you easily; but not the bundle of sticks.
13. Therefore you should be always united. Then nobody can trouble you."
14. Thus he explained to them the strength of unity.

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CONVERSATION

(about limbs)

सम्भाषणम् (अङ्गानि उद्दिश्य)

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं मम शरीरम् ।

R. This is my body.

प्र. शरीरस्य भागाः के ?

Q. What are the parts of the body ?

उ. शरीरस्य भागाः शिरः, कण्ठः, उरः, उदरं, हस्तौ, पादौ, अङ्गुलयः इत्यादयः ।

R. The parts of the body are head, neck, chest, belly, hands, feet, fingers etc.

प्र. तव शिरसि किं किं वर्तते ?

Q. What are the parts in your head ?

उ. मम शिरसि द्वे नेत्रे द्वौ कर्णौ, एका नासिका, मुखं, जिह्वा, दन्ताः एवमादयः वर्तन्ते ।

R. There are two eyes, two ears, the nose, the mouth, a tongue, teeth etc. in the head.

प्र. त्वं नेत्राभ्यां किं करोषि ?

Q. What do you do with your eyes ?

उ. अहं नेत्राभ्यां पश्यामि ।

R. I see with my eyes.

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प्र. त्वं कर्णाभ्यां किं करोषि ?
Q. What do you do with your ears ?

उ. अहं कर्णाभ्यां श्रृणोमि ।
R. I hear with my ears.

प्र. त्वं नासिकया किं करोषि ?
Q. What do you do with your nose ?

उ. अहं नासिकया जिघ्रामि ।
R. I smell with m, nose.

प्र. त्वं वदनेन किं करोषि ?
Q. What do you do with your mouth ?

उ. अहं वदनेन अन्नं भक्षयामि ।
R. I eat with my mouth.

प्र. त्वं जिह्वया किं करोषि ?
Q. What do you do with your tongue ?

उ. अहं जिह्वया रसयामि ।
R. I taste with my tongue.

प्र. त्वं दन्तैः किं करोषि ?
Q. What do you do with your teeth ?

उ. अहं दन्तैः चर्वयामि ।
R. I chew with my teeth ?

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प्र. त्वं पादाभ्यां किं करोषि ?

Q. What do you do with your feet ?

उ. अहं पादाभ्यां चरामि ।

R. I move with my feet.

प्र. त्वं हस्ताभ्यां किं करोषि ?

Q. What do you do with your hands ?

उ. अहं हस्ताभ्यां वस्तूनि गृह्णामि ।

R. I take things with my hands.

प्र. त्वं अङ्गुलीभिः किं करोषि ?

Q. What do you do with your fingers ?

उ. अहं अङ्गुलीभिः गणयामि ।

R. I count with my fingers.

प्र. कण्ठः कुत्र वर्तते ?

Q. Where is the neck ?

उ. कण्ठः शिरसः अधस्तात् वर्तते ।

R. The neck is below the head.

प्र. कण्ठस्य अधस्तात् किं किं वर्तते ?

Q. What are there below the neck ?

प्र. कण्ठस्य अधस्तात् उरः, उदरं, हस्तौ, पादौ एते वर्तन्ते ।

R. Below the neck there are chest, belly, hands and feet.

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PLAY-GROUND

क्रीडाङ्गणम्

प्रश्नः—इदं किम् ?
Q. What is this ?

उत्तरम्—इदं क्रीडाङ्गणम् ।
A. This is a play ground.

प्र. क्रीडाङ्गणे बालाः किं कुर्वन्ति ?
Q. What do the boys do in the play-ground ?

उ. क्रीडाङ्गणे बालाः क्रीडन्ति ।
A. The boys play in the play-ground.

प्र. बालाः कथं क्रीडन्ति ?
Q. How do the boys play ?

उ. बालाः कन्दुकैः क्रीडन्ति ।
A. The boys play with balls.

प्र. सः बालः किं करोति ?
Q. What is that boy doing ?

उ. सः बालः वक्रदण्डेन कन्दुकं ताडयति ।
A. That boy is striking the ball with the bat.

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प्र. अन्यः किं करोति ?
Q. What is the other boy doing?

उ. अन्यः स्वदण्डेन कन्दुकं प्रतिरुणद्धि ।
A. The other boy stops the ball with his bat.

प्र. अहो ! इदानीं किं आसीत् ?
Q. Oh! What has happened now?

उ. कन्दुकः उभौ अपि वञ्चयित्वा धावितः ।
A. The ball has escaped from both of them and run away.

प्र. अयं अपरः कुतो धावति ?
Q. Why the other boy is running?

उ. अयं कन्दुकं ग्रहीतुं धावति ।
A. He is running to catch the ball.

प्र. कुतः सर्वे बालाः करतालं कुर्वन्ति ?
Q, Why all the boys are making claps?

उ. अयमपि कन्दुकं अगृहीत्वा पतितः । अतः सर्वे हसन्ति, करतालं कुर्वन्ति च ।
A. This boy also did not catch the ball and fell down. So, all are laughing and clapping.

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THE SUN

सूर्यः

तातः—बाल ! सूर्यः कस्यां दिशि उदेति ?

Father. Son, in which direction the sun rises ?

सुतः—तात ! सूर्यः प्राच्यां दिशि उदेति ।

Son. Father ! the sun rises in the eastern direction.

तातः—सः कस्यां दिशि अस्तं गच्छति ?

Father. In which direction he sets ?

सुतः—सः प्रतीच्यां दिशि अस्तं गच्छति ।

Son. He sets out in the western direction.

तातः—सूर्येण अस्माकं किं प्रयोजनम् ?

Father. What is the use of the sun to us ?

सुतः—सूर्यः अस्माकं प्रकाशं, उष्णं च यच्छति ।

Son. The sun gives us light and heat.

तातः—सूर्यप्रकाशेन किं भवति ?

Father. What is the effect of the sun's light ?

सुतः—सूर्यप्रकाशेन अन्धकारः नश्यति ।

Son. The darkness disappears by the sun's light.

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तातः—सूर्यस्य उष्णः किं करोति ?

Father. What does the heat of the sun do ?

सुतः—सूर्यस्य उष्णः प्राणिनः रक्षति । किं च सूर्यः उष्ण-किरणैः मेघान् जनयति ।

Son. The sun's heat protects the living beings. And the sun creates clouds with his hot rays.

तातः —सूर्यदेवं कुतः जनाः पूजयन्ति ?

Father. Why do people worship the sun god ?

सुतः—सूर्यः ग्रहाणां अधिपः । अपि च स्वकिरणैः लोकान् रक्षति । अतः जनाः तं पूजयन्ति ।

Son. The sun is the head of the planets. And also he protects the entire world. Therefore the people worship the Sun god.

Some of the names of the Sun god :—

" आदित्यः, सविता, सूर्यः
खगः, पूषा, गभस्तिमान् ।
सुवर्णसदृशः, भानुः,
हिरण्यरेताः, दिवाकरः ॥

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रामायणकथा

1. अयोध्यायां दशरथः नाम राजा आसीत् ।
2. तस्य तिस्रः भार्याः आसन् ।
3. ताः क्रमेण कौसल्या, कैकेयी, सुमित्रा च ।
4. एतासु भार्यासु चत्वारः कुमाराः अजायन्त ।
5. तेषु प्रथमः रामः कौसल्यायाः पुत्रः ।
6. द्वितीयः भरतः कैकेय्याः पुत्रः ।
7. तृतीय-चतुर्थौ लक्ष्मण शत्रुघ्नौ सुमित्रायाः पुत्रौ ।
8. रामः पितुः आज्ञया वनं अगच्छत् ।
9. तेन सह लक्ष्मणः, सीता च अगच्छताम् ।
10. रावणो नाम राक्षसः वने सीतां अहरत् ।
11. सः तां लङ्कानगरे अस्थापयत् ।
12. रामः कपिराजेन सुग्रीवेण, हनुमता च सख्यं अकरोत् ।
13. हनूमान् समुद्रं उल्लङ्घ्य लङ्कायां सीतां अपश्यत् ।
14. वानराः समुद्रे सेतुं अबध्नन् ।
15. रामः लङ्कां गत्वा सर्वान् राक्षसान् रावणं च जघान ।
16. ततः सः सीतया सह अयोध्यां प्राप ।
17. अयोध्यायां रामस्य पट्टाभिषेकः अभवत् ।

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THE STORY OF RAMĀYANA

1. There was a king named Dasaratha in Ayodhya.
2. He had three consorts.
3. They were Kausalya, Kaikeyi and Sumitra.
4. Four sons were born to them.
5. Rama the first among them was the son of Kausalya.
6. Bharatha the second was the son of Kaikeyi.
7. Lakshmana and Satrughna, the third and the fourth, were the sons of Sumitra.
8. By the command of his father Rama left for the forest.
9. Lakshmana and Sita followed him.
10. A Rakshasa, Ravana by name, took away Sita.
11. He kept her at Lanka.
12. Rama made friendship with Sugriva the king of monkeys and Hanuman.
13. Hanuman jumped over the sea and saw Sita at Lanka.
14. The Monkeys built a bridge over the sea.
15. Rama went to Lanka and killed Ravana.
16. Then he returned Ayodhya with Sita.
17. The Coronotion of Rama was celebrated at Ayodhya.

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भागवतकथा

1. मथुरानगरे उग्रसेनः इति राजा आसीत् ।

2. तस्य कंसः इति पुत्रः, देवकी इति पुत्री च अभवताम् ।

3. कंसः क्रूरः, राक्षसगुणसहितश्च ।

4. सः भगिन्याः विवाहं वसुदेवेन सह अकारयत् ।

5. तौ दम्पती रथे उपवेश्य कंसः स्वयं रथं अचालयत् ।

6. मध्येमार्गं, 'रे कंस! तव भगिन्याः अष्टमः गर्भः त्वां हनिष्यति' इति अशरीरिशब्दं कंसः अशृणोत् ।

7. एतत् श्रुत्वा कंसः भगिनीं, वसुदेवं च कारागृहे न्यक्षिपत् ।

8. देवक्याः पुत्रान् जातमात्रान् कंसः जघान ।

9. अष्टमगर्भे जातं पुत्रं वसुदेवः कंसभयात् नन्दगोपगृहं प्रापयति स्म ।

10. तत्र बलरामकृष्णौ अवर्धताम् ।

11. कंसः तौ हन्तुं राक्षसान् प्रैषयत् ।

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THE STORY OF BHĀGAVATA

1. There was a king named Ugrasena in the city called Mathura.

2. He had a son Kamsa by name and a daughter called Devaki.

3. Kamsa was wicked and possessed the qualities of Demons.

4. He celebrated the marriage of his sister with Vasudeva.

5. Kamsa seated the couple in a chariot and he himself drove the chariot.

6. On the way, Kamsa heard an oracle thus 'Oh Kamsa, your sister's eighth child will kill you.'

7. Having heard this, Kamsa kept both Vasudeva and Devaki in prison.

8. Kamsa killed the sons of Devaki as and when they were born.

9. Vasudeva being afraid of Kamsa, sent the son of eighth delivery to the place of Nandagopa.

10. There Krishna grew up with Balarama.

11. Kamsa sent Rākshasas to kill both of them.

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12. पूतनाशकटासुरप्रभृतीन् राक्षसान् सर्वान् रामकृष्णौ अमारयताम् ।

13. श्रीकृष्णः स्वमातुलं कंसं अमारयत् ।

14. पश्चात् शिशुपाल-दन्तवक्त्रादीन् बहून् राक्षसांश्च अहनत् ।

15. श्रीकृष्णः रुक्मिणीसत्यभामादिकाः अनेकसहस्र-संख्याकाः स्त्रियः उपयेमे ।

16. सः पाण्डवानां साहाय्यं अकरोत् ।

17. सः अर्जुनस्य सारथ्यमपि अकरोत् ।

18. अर्जुनः भारतयुद्धे दुर्योधनादीन् बहून् दुष्टान् अमारयत् ।

19. एवं बहून् दुर्जनान् हत्वा भूभारं अहरत् ।

वसुदेवसुतं देवं
कंसचाणूरमर्दनम् ।
देवकी-परमानन्दं
कृष्णं वन्दे जगद्गुरुम् ॥

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12. Rama and Krishna killed Pūtana, Sakaṭāsura, Bakāsura and other Rākshasas.

13. Sri Krishna killed Kamsa his maternal uncle.

14. Thereafter he killed a number of Rakshasas like Śiśupāla and Dantavaktra.

15. Sri Krishna married Rukmini, Satyabhama and thousands of women.

16. Sri Krishna helped Pandavas.

17. He even served as a charioteer to Arjuna.

18. Arjuna killed a number of wicked men like Duryodhana in the Bharatha battle.

19. Thus he got rid of a number of wicked persons and relieved the world of evil persons.

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महाभारतकथा

1. हस्तिनापुरे धृतराष्ट्रः पाण्डुः इति द्वौ भ्रातरौ अवर्तेताम् ।

2. धृतराष्ट्रः अन्धः, पाण्डुः पाण्डुरोगी ।

3. ज्येष्ठः धृतराष्ट्रः कनिष्ठाय पाण्डवे अर्धराज्यं अयच्छत् ।

4. धृतराष्ट्रस्य दुर्योधनादयः शतं पुत्राः अभवन् ।

5. पाण्डोः धर्मराजः, भीमसेनः, अर्जुनः, नकुलः, सहदेवः इति पञ्च तनयाः आसन् ।

6. द्रौपदी पाण्डवानां धर्मपत्नी आसीत् ।

7. दुर्योधनः द्यूतेन पाण्डवानां राज्यं अपाहरत् ।

8. राज्यभ्रष्टाः पाण्डवाः द्रौपद्या सह वनं अगच्छन् ।

9. ते वने बहूनि कष्टानि अन्वभवन् ।

10. द्वादशवर्षपर्यन्तं ते वने न्यवसन् ।

11. त्रयोदशे वर्षे अज्ञातवासं विराटनगरे अकुर्वन् ।

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THE STORY OF MAHĀBHĀRATA

1. There were two brothers Dhṛtarāṣṭra and Pāṇḍu in the city called Hastinapura.

2. Dhṛtarāṣṭra was blind and Pāndu was a victim of leucoderma.

3. The elder brother Dhṛtarāṣṭra gave half of his kingdom to his younger brother Pāṇḍu.

4. Dhṛtarāṣṭra had hundred sons named Duryodhana, Dussāsana and the like.

5. Pāṇḍu had five sons Dharmarāja, Bhimasena, Arjuna, Nakula and Sahadeva.

6. Draupadi was the consort of the Pandavas.

7. After winning a gambling Duryodhana took the kingdom of Pandavas.

8. The Pāṇdavas driven out from the kingdom went to forest along with Draupadi.

9. They met with a number of difficulties in the forest.

10. They spent twelve years in the forest.

11. They spent their thirteenth year in the city of Virāṭa in disguise.

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12. चतुर्दशे वर्षे 'पुनः राज्यं प्रत्यर्पय' इति दुर्योधनं अपृच्छन् ।

13. लोभी दुर्योधनः राज्यं दातुं नैच्छत् ।

14. ततः कौरवपाण्डवानां मध्ये कुरुक्षेत्रे महत् युद्धं अभूत् ।

15. भगवान् श्रीकृष्णः पाण्डवानां पक्षे आसीत् ।

16. सः अर्जुनस्य रथसारथिश्च अभवत् ।

17. भीष्मद्रोणादयः दुर्योधनपक्षीयाः सर्वे अर्जुनेन मारिताः ।

18. दुर्योधन-दुःशासनादयः भीमेन संहृताः ।

19. ततः धर्मराजः पट्टाभिषेकमङ्गलं अन्वभवत् ।

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12. In the fourteenth year they demanded Duryodhana to give back the kingdom.

13. The greedy Duryodhana did not desire to return the kingdom.

14. Then, there took place a great war between the kauravas and Pandavas at Kurukshetra.

15. Lord Krishna sided to the Pandavas.

16. He served as the charioteer of Arjuna.

17. Bhishma, Drona and the like were killed by Arjuna.

18. Duryodhana, Dussasana and others were killed by Bhima.

19. Afterwards Dharmaraja enjoyed his coronation.

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Translate into English:—

पितुः आज्ञानुवर्ती परशुरामः

पुरा जमदग्निर्नाम मुनिः आसीत्। तस्य त्रयः पुत्राः अभवन्। तेषु कनिष्ठः परशुरामः। तस्य जननी कदाचित् विकृतमानसा भूत्वा होमाय तीर्थं उचिते काले न आहृतवती। तस्याः मनोविकारं ज्ञात्वा जमदग्निः तां हन्तुं पुत्रान् आदिशत्।

प्रथमौ द्वावपि सुतौ मातृहननं अन्याय्यं इति मत्वा तूष्णीं अभवताम्। तेन नितान्तं क्रुद्धो जमदग्निः परशुरामं अब्रवीत्—"वत्स, अग्रजौ मातरं च मारय" इति। सः पितुराज्ञां शिरसा वहन्, तथैव जननीं सोदरौ च हत्वा पितरमुपजगाम।

तेन कर्मणा अतिप्रीतो जमदग्निः, "वत्स, वरं वृणीष्व" इति व्याजहार। तदा परशुरामः, "मे माता, अग्रजौ च सजीवाः उत्तिष्ठेयुः" इति वरं वव्रे। जमदग्निरपि "तथाऽस्तु" इत्युक्त्वा कमण्डलुजलेन तान् अजीवयत्। पश्यत, पितुः आज्ञानुवर्तनेन परशुरामः पितृप्रीतिं, स्वजननीं, ज्येष्ठौ च सर्वं प्राप्तवान्। अतः—"आज्ञा गुरूणां अविचारणीया।"

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Translate into Sanskrit:—

SURPANAKHA EPISODE

Surpanakha was the younger sister of Ravana. One day Rama and Sita were sitting in their cottage. Lakshmana was cutting some woods out side of the cottage. Surpanakha came there and saw them. She wanted to become the wife of Rama.

She went near him and said, "Sir, I am Ravana's sister. My name is Surpanakha. I want to marry you. Kindly accept my request." But Rama replied, "You see, my wife is here with me. There stands my younger brother, Lakshmana. He has no wife. If you can approach him certainly he will accept you as his wife.

Then Surpanakha went to Lakshmana. She said to him, "Your brother sent me to you. I want to be your wife." Lakshmana said, "Oh innocent lady, I am the servant of Rama. Do you want to become the wife of a servant ?"

Surpanakha thought for a while. She came back to Rama and requested him again to marry her. At this moment Sita laughed. Surpanakha became angry and ran towards Sita to kill her. But Lakshmana immediately cut the nose and ears of Surpanakha with his sword.

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Translate into English:—

"परधर्मः भयावहः"

कस्यचित् रजकस्य गृहे गर्दभः कुक्कुरश्च अभवताम्। कस्यांचित् रात्रौ केचित् चोराः तस्य रजकस्य गृहं अविशन्। तान् कुक्कुरः गर्दभश्च अपश्यताम्। कुक्कुरः भषणं अकृत्वा तूष्णीं अभवत्। तं दृष्ट्वा गर्दभः आह—"मित्र, चोराः स्वामिनः गृहं प्रविशन्ति। कुतः त्वं तूष्णीं तिष्ठसि?" इति।

कुक्कुरः प्रत्यवदत्:—"विशन्तु ते यथेच्छम्। अयं कथं स्वामी? मह्यं पर्याप्तं अन्नं न यच्छति। प्रत्युत पदे पदे ताडयति" इति।

एतत् प्रत्युत्तरं असहमानः स गर्दभः, स्वामिनं उत्थापयितुं उच्चैः अक्रोशत्। अनेन गर्दभस्वरेण भीताः चोराः झटिति तस्मात् गृहात् बहिः पलायामासुः। सुखसुप्तः रजकः रासभरावेण निद्राभङ्गं प्राप। स उत्थाय यदा गृहं परितः पश्यति तदा रासभ एव तत्र तिष्ठति स्म। सः अतिक्रोधेन स्वनिद्राभङ्गकारिणं तं रासभं महता लगुडेन शिरसि अताडयत्। पश्यत! अपरिचितजनप्रवेशं दृष्ट्वा भषणं कुक्कुरस्य कर्म, न गर्दभस्य। यतः गर्दभः अन्यकर्म कृतवान् अतः दण्डाहतिं अन्वभवत्। अत एव वदन्ति—"परधर्मो भयावहः" इति।

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Translate into Sanskrit:—

A WOLF AND A STORK

Once a wolf killed a goat and ate it. A bone got struck up in its throat. Crying with severe pain he wandered about in the forest. Seeing a stork, the wolf begged of him, "Friend, take away the bone in my throat with the help of your long neck. I will give you a very big reward for your help."

Accepting the request, the stork put its long neck into the mouth of the wolf and took out the bone.

The wolf was relieved of the pain and felt happy. The stork requested the wolf for the promised reward, but the wolf replied angrily, "what a stupid fellow you are! when your neck was with in my mouth, I did not cut it into two with my teeth. I left you alive. Is that not enough reward for you?"

The stork went away repenting for the help he had rendered to a wicked person.

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Translate into English: --

स्वर्णाण्डजननी हंसी

कस्यचित् कृषीवलस्य कुटीरे काचित् हंसी अभवत्। सा प्रतिदिनं एकं स्वर्णाण्डं जनयति स्म। बहुकुटुम्बी स कृषीवलः तं स्वर्णाण्डं आपणे विक्रीय तल्लब्धेन धनेन भोजनादि-सामग्रीः क्रीत्वा कुटम्बं पोषयन्नास्त।

कस्मिंश्चित् दिने स कृषीवलः स्वमनसि एव-मचिन्तयत्––"अहो, अस्याः हंस्याः अण्डेन यथाकथंचित् नित्यजीवनं करोमि। न अन्यानिव धनी भवामि। हंसी तु मह्यं प्रतिदिनं एकं स्वर्णाण्डं नियमेन ददाति। सत्यं, अस्याः उदरे बहूनि अण्डानि स्युः। यदि अहं अस्याः उदरं दारयेयं तर्हि एकदैव मे बहूनि स्वर्णाण्डानि लभ्येरन्। तानि सर्वाणि विक्रीय तल्लब्धेन धनेन बहूनि दुर्लभानि पण्यानि क्रीयेय। तानि लाभाय विक्रीय धनवान् भविष्यामि" इति।

एवं निश्चित्य सः तां हंसीं अखण्डयत्। हन्त! तस्याः उदरे किमपि अण्डं स नापश्यत्। सः स्वमूर्खतां प्रति पश्चात्तापं अभजत।

"लुब्धस्य लब्धं किंचिदपि नश्यति।"

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Translate into Sanskrit:—

A CLEVER TRAVELLER

On a certain day in summer, a traveller was walking through a forest. When it became noon, he grew very thirsty and tired. As all the pools and rivers were dry, he could get no water any where to quench his thirst.

At last he came to the foot of a coconut tree. There were many coconuts on it. But the tree was very tall and the coconuts were beyond his reach.

Seeing many monkeys sitting on the tree the wise traveller hit upon a plan. He took a few stones from the ground and threw them repeatedly at the monkeys.

Thereupon the monkeys whose habit is to imitate others, plucked the coconuts and threw them at the traveller to hit him. He picked up those coconuts with great joy. He quenched his thirst with the sweet water in them and went on his way.

Common sense is the best companion for man.

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Translate into English:—

युक्तिशाली जम्बुकः

रात्रौ इतस्ततः सञ्चरन् कश्चित् जम्बुकः कूपे पपात। तस्मात् कूपात् उत्तरितुं तस्य शक्तिः नासीत्। सः कथञ्चित् पुरःपादाभ्यां यत्किञ्चित् आलम्ब्य आप्रभातं अन्तरेव अवर्तत।

प्रभाते गृहस्य किङ्करी जलमुद्धर्तुं तं कूपं जगाम। सा रज्जुं घटे बध्वा, अन्तर्मोक्तुं अवनमन्ती कूपस्थितं शृगालं अपश्यत्। ततः सा गत्वा गृहे स्थितान् पुरुषान् आजुहाव।

ते कूपतीरमागत्य घटीयन्त्रपात्रं उभयतो रज्ज्वा बध्वा अन्तरमुञ्चन्। जलेन साकं स शृगालः पात्रे अपतत्। किन्तु स युक्तिशाली स्वपादान् प्रसार्य चक्षुषी निमील्य मृताभिनयं कुर्वन् तस्मिन् जले काष्ठवत् पुप्लुवे।

सर्वे तं मृतममन्यन्त। एवं मन्यमानास्ते तत्पात्रमुद्धृत्य जलेन सह तं भूमौ अपवर्जयामासुः। स तु क्षणं मृतवत् स्थित्वा पश्यत्स्वेव तेषु झटिति एकेन प्लुतेन सन्निहितं इक्षुक्षेत्रं प्राविशत्।

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Translate into Sanskrit:—

UNEQUAL FRIENDSHIP

A bear and a man were friends. They two were travelling through a forest. At noon, they both sat at the shade of a tree. The man, though oppressed by sleep, could not sleep as a fly often flew over his face.

Seeing this the bear thought, "I shall kill this fly that troubles my friend." So thinking, he struck with his paw the fly that was on his face. The stroke did indeed kill the fly; but at the same time tore the face of the man. Therefore friendship with an unequai person is always dangerous.

LEARNING IS GREATER THAN WEALTH

A brahmin had two sons. He gave all his property to his elder son. He gave no property to the younger. But he taught him all sciences. In course of time the elder son married. He become a fathei of some children.

He spent all his property on his family and becan poor. But the younger son earned much wealth by h learning and lived happily. It is the learned man who . always happy.

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Some Moral Passages

EDUCATION

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥

Learning gives modesty; by modesty man attains worthiness; because of worthinesss he obtains money: with money he is able to give Charity and from that he attains happiness.

सुखार्थी चेत् त्यजेद्विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

If you want comfort you should give up learning, if you desire to acquire learning you should abandon comfort. How can a person who wants comfort acquire learning? And how can a person enjoy comfort who wants to learn?

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

A student gets one quarter of his learning from his teacher; one quarter through his own intellect, another quarter from his class-mates and the last quarter in course of time.

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विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Scholarship and kingship can never be equal to each other. A king is honoured only in his own country while a scholar is honoured everywhere.

पुस्तकस्था च या विद्या परहस्ते च यद्धनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद्धनम् ॥

The learning which is only in books but not brought to memory, and the money that has been lent to others will not serve their purpose at the time of need.

नास्ति विद्यासमं चक्षुः नास्ति सत्यसमं तपः ।
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम् ॥

There is no eye equal to learning; there is no penance equal to truth; there is no grief equal to attachment and no happiness equal to renunciation.

ON THE WICKED

त्यज दुर्जनसंसर्गं भज साधु समागमम् ।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम् ॥

Abandon the company of the wicked and get into good company. Do virtuous deeds day and night. Always bear in mind the instability of things.

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दुर्जनः परिहर्तव्यो विद्ययाऽलङ्कृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

A wicked person should be avoided though he is well educated. A serpent though adorned with a gem is certainly frightful.

दुर्जनेन समं सख्यं द्वेषं वापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

Do not make either friendship or enmity with wicked persons. If the coal is hot it burns the hand and if it is cold blackens it.

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥

The advice given to fools will make them angry and does not pacify them. A drink of milk given to serpents only increases their poison.

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तकाले सम्प्राप्ते काकः काकः पिकः पिकः ॥

The crow is black, so also the cuckoo. There is no difference between the crow and the cuckoo. But during the spring the crow is distinguished as a crow and the cuckoo as a cuckoo (by their respective voices).

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ON THE VIRTUOUS

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलन्ति च परार्थेषु नात्महेतोर्महाद्रुमाः ॥

The big trees provide shadow to others but themselves stand in the sun. They bear fruits only for others, not for their own sake.

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥

What is the goodness in a man if he is good to those who helped him. Only such person is considered good who is kind even to those who have done him harm.

गुणवज्जनसंसर्गात् याति नीचोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

Even a mean person gets honour by the association of great people just like the fibre is worn on the head by the contact of garland.

विकृतिं नैव गच्छन्ति सङ्गदोषेण साधवः ।
आवेष्टितं महासर्पैः चन्दनं न विषायते ॥

Great men never change their nature though they get into contact with bad things. the sandal tree does not become poisonous though surrounded by serpents.

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।
तन्निमित्तं वरं त्यागो विनाशे नियते सति ॥

A wiseman should give up his wealth and life for others' sake. When the destruction of the both is sure it is better to sacrifice them for such cause.

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महानुभावसंसर्गः कस्य नोन्नतिकारकः ।
रथ्याम्बु जाह्नवीसङ्गात् त्रिदशैरपि वन्द्यते ॥

The association of great persons elevates all. The street water also is adored by gods if it is mixed up with ganges.

ON GOOD SON

अजातमृतमूर्खाणां मृताजातौ सुतौ वरम् ।
सकृद् दुःखकरावाद्यौ, अन्तिमस्तु पदे पदे ॥

Among the three kinds of sons, unborn, dead and foolish, those that are unborn or dead are preferable, for the first two cause grief but once, while the last gives grief at every step.

वरमेको गुणी पुत्रो न च मूर्खशतान्यपि ।
एकश्चन्द्रः तमो हन्ति न च तारागणोऽपि च ॥

A single son having good qualities is better than hundreds of fools. A single moon destroys the darkness while a group of stars cannot do so.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।
वासितं तद्वनं सर्वं सुपुत्रेण कुलं तथा ॥

Even with a single good tree which is full of flowers and fragrance the whole forest becomes sweet smelling, just as a whole family becomes famous by one good son.

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Words of Wisdom

सत्यं वद

Speak the truth.

धर्मं चर

Act according to virtue.

मातृदेवो भव

Treat mother as god.

पितृदेवो भव

Treat the father as god.

आचार्यदेवो भव

Treat the teacher as god.

अतिथिदेवो भव

Treat the guest as god.

अन्नं न निन्द्यात्

Have no contempt for food.

श्रद्धया देयम्

Give away with pleasure.

अश्रद्धया अदेयम्

Don't give away with indifference.

कर्मणि एव अधिकारः ते

You are empowered only to do your duty.

गौरवं प्राप्यते दानात्

One is honoured by giving away.

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सर्वं परवशं दुःखम्

Whatever you leave to other's control will be mere sorrow.

सर्वं आत्मवशं सुखम्

Whatever you have under thy control will be happiness.

मात्रा समं नास्ति शरीरपोषणम्

There is none else than mother who can foster

चिन्तासमं नास्ति शरीरशोषणम्

There is none else than worries to weaken the body.

भार्यासमं नास्ति शरीरतोषणम्

There is none else than wife who can make happy.

विद्यासमं नास्ति शरीरभूषणम्

There is no other ornament for the body other than learning.

परोपकाराय सतां विभूतयः

The asset of noble persons is only to help others.

सन्तोषतुल्यं धनं अस्ति नान्यत्

There is no other wealth than contempt.

कालः करोति कार्याणि

The time alone fulfils all works.

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अतिपरिचयात् अवज्ञा

Too much familiarity breads contempt.

अरक्षितं तिष्ठति दैवरक्षितम्

Whatever is unprotected by us is being protected by the Almighty.

श्वः कार्यं अद्य कुर्वीत

Do the work intended for tomorrow today itself.

सत्सङ्गत्वे निस्सङ्गत्वम्

Detachment arises from association with good people.

कुर्यात् आहारं प्राणसन्धारणार्थम्

Eat to live.

संहतिः कार्यसाधिका

Unity achieves the object.

न बन्धुमध्ये धनहीनजीवनम्

Live not in poverty in the midst of kinsmen.

न वदति सुजनः करोत्येव

Good people do not talk ; but act.

किं जीवितेन पुरुषस्य निरक्षरेण

The life of an illiterate is a waste.

गतानुगतिको लोकः

People imitate each other.

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विधिरहो बलवानिति मे मतिः
I consider the fate alone is all powerful.

दुःखिते कुरु दयाम्
Have compassion for the suffering.

सततं वाग्भूषणं भूषणम्
Eloquence is an ornament at all times.

विद्याविहीनः पशुः
An uneducated is a beast.

लोकाः समस्ताः सुखिनो भवन्तु
May all live happily.

सर्वे भद्राणि पश्यन्तु
May all witness prosperity.

ॐ शान्तिः शान्तिः शान्तिः
Om, Peace, peace, peace.

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FIFTH PART
(Roots and Verbal Derivatives)

(धातवः क्रियापदानि च)

It is a common fact that every part of speech in a language—whether it is a noun, a pronoun, an adjective, a verb, an adverb or an indeclinable—derives its form from the root in that language just like the branches, leaves, fruits etc. of a tree, from its roots.

The Sanskrit language possesses more than 2200 roots from which all the forms in Sanskrit anguage have been derived.

These roots are arranged into ten groups and they are having separate conjugational signs of their own.

In this book, a few roots which are used very commonly, are only given. A thorough study of these roots is sufficient to enable one to handle this Language satisfactorily.

SANSKRIT VERBS AND TERMINATIONS

The Roots are generally divided into three groups: (1) Atmanepada (2) Parasmaipada, (3) Ubhayapada.

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Each verb has six tenses and four moods as shown below :—

S. No.	Sanskrit terms	English terms	Time
1.	लट्	Present tense	Present
2.	लङ्	Imperfect	
3.	लुङ्	Aorist	Past
4.	लिट्	Perfect tense	
5.	लुट्	First future	
6.	लृट्	Second future	Future
7.	लृङ्	Conditional mood	
8.	विधिलिङ्	Potential mood	Potentiality
9.	आशीर्लिङ्	Benedictive mood	Benediction
10.	लोट्	Imperative mood	Imperative

NOTE : Only the forms of present-tense, imperfect-tense, second future and imperative moods are given for some roots in the next few pages.

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Personal Terminations

Parasmaipada | Atmanepada

Present Tense

III.	Per.	ति	तः	अन्ति	ते	इते	अन्ते
II.	Per.	सि	थः	थ	से	इथे	ध्वे
I.	Per.	मि	वः	मः	इ	वहे	महे

Imperfect (past) Tense

III.	Per.	त्	ताम्	अन्	त	इतां	अन्त
II.	Per.	स्	तम्	त	थाः	इथाम्	ध्वम्
I.	Per.	अम्	व	म	इ	वहि	महि

Future Tense

III.	Pers.	ष्यति	ष्यतः	ष्यन्ति	ष्यते	ष्येते	ष्यन्ते
II.	Pers.	ष्यसि	ष्यथः	ष्यथ	ष्यसे	ष्यथे	ष्यध्वे
I.	Pers.	ष्यामि	ष्यावः	ष्यामः	ष्ये	ष्यावहे	ष्यामहे

Imperative Mood

III.	Per.	तु, तात्	ताम्	अन्तु	ताम्	इताम्	अन्ताम्
II.	Per.	-, तात्	तम्	त	स्व	इथाम्	ध्वम्
I.	Per.	आनि	आव	आम	ऐ	आवहै	आमहै

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PARSMAIPADA TERMINATIONS

गम् (गच्छ्) Gam (Gach) = To go

Present-tense

Person	Singular	Dual	Plural
3rd	गच्छति gacchati He goes	गच्छतः gacchatah They two go	गच्छन्ति gacchanti They go
2nd	गच्छसि gacchasi Thou go	गच्छथः gacchathah You two go	गच्छथ gacchatha You go
1st	गच्छामि gacchāmi I go	गच्छावः gacchāvah We two go	गच्छामः gacchāmah We go

Imperfect (Past) tense

3rd	अगच्छत् agacchat He went	अगच्छताम् agacchatām They two went	अगच्छन् agacchan They went
2nd	अगच्छः agacchah Thou went	अगच्छतम् agacchatam You two went	अगच्छत agacchata You went

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1st	अगच्छम् agaccham I went	अगच्छाव agacchāva We two went	अगच्छाम agacchāma We went

Future-tense

Person	Singular	Dual	Plural
3rd	गमिष्यति gamiṣyati He will go	गमिष्यतः gamiṣyatah They two will go	गमिष्यन्ति gamiṣyanti They will go
2nd	गमिष्यसि gamiṣyasi Thou will go	गमिष्यथः gamiṣyathah You two will go	गमिष्यथ gamiṣyatha You will go
1st	गमिष्यामि gamiṣyāmi J will go	गमिष्यावः gamiṣyāvah We two will go	गमिष्यामः gamiṣyāmah We will go

Imperative mood

3rd	गच्छतु, गच्छतात् gacchatu, gacchatāt Let him go	गच्छतां gacchatām Let they two go	गच्छन्तु gacchantu Let they go
2nd	गच्छ, गच्छतात् gaccha, gacchatāt Let thou go	गच्छतं gacchatam Let you two go	गच्छत gacchata Let you go

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1st	गच्छानि gacchāni Let me go	गच्छाव gacchāva Let us two go	गच्छाम gacchāma Let us go

ATMANEPADA TERMINATIONS

वृत् (Vṛt) = to be

Present-tense

Person	Singular	Dual	Plural
3rd	वर्तते vartate He is	वर्तेते vartete They two are	वर्तन्ते vartante They are
2nd	वर्तसे vartase Thou are	वर्तेथे vartethe You two are	वर्तध्वे vartadhve You are
1st	वर्ते varte I am	वर्तावहे vartāvahe We two are	वर्तामहे vartāmahe We are

Imperfect-tense

3rd	अवर्तत avartata He was	अवर्तेतां avartetām They two were	अवर्तन्त avartanta They were
2nd	अवर्तथाः avartathāh Thou were	अवर्तेथां avartethām You two were	अवर्तध्वम् avartadhvam You were

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1st	अवर्ते	अवर्तावहि	अवर्तामहि
	avarte	avartāvahi	avartāmahi
	I was	We two were	We were

Future-tense

3rd	वर्तिष्यते	वर्तिष्येते	वर्तिष्यन्ते
	vartiṣyate	vartiṣyete	vartiṣyante
	He will be	They two will be	They will be
2nd	वर्तिष्यसे	वर्तिष्येथे	वर्तिष्यध्वे
	vartiṣyase	vartiṣyethe	vartiṣyadhve
	Thou will be	You two will be	You will be
1st	वर्तिष्ये	वर्तिष्यावहे	वर्तिष्यामहे
	vartiṣye	vartiṣyāvahe	vartiṣyāmahe
	I will be	We two will be	We will be

Imperative-mood

3rd	वर्ततां	वर्तेतां	वर्तन्ताम्
	vartatām	vartetām	vartantām
	Let him be	Let they two be	Let they be
2nd	वर्तस्व	वर्तेथां	वर्तध्वम्
	vartasva	vartethām	vartadhvam
	Let thou be	Let you two be	Let you be
1st	वर्ते	वर्तावहि	वर्तामहि
	varte	vartāvahi	vartāmahi
	Let me be	Let us two be	Let us be

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कृ (कर्) = Kṛ (Kar) To do

(UBHAYAPADI)

Parasmaipada Terminations

Present-tense

Person	Singular	Dual	Plural
3rd	करोति karoti He does	कुरुतः kurutah They two do	कुर्वन्ति kurvanti They do
2nd	करोषि karoṣi Thou do	कुरुथः kuruthah You two do	कुरुथ kurutha You do
1st	करोमि karomi I do	कुर्वः kurvah We two do	कुर्मः kurmah We do

Imperfect-Tense

Person	Singular	Dual	Plural
3rd	अकरोत् akarot He did	अकुरुतां akurutām They two did	अकुर्वन् akurvan They did
2nd	अकरोः akaroh Thou did	अकुरुतं akurutam You two did	अकुरुत akuruta You did

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1st	अकरवं akaravam I did	अकुर्व akurva We two did	अकुर्म akurma We did

Future-Tense

3rd	करिष्यति karişyati He will do	करिष्यतः karişyatah They two will do	करिष्यन्ति karişyanti They will do
2nd	करिष्यसि karişyasi Thou will do	करिष्यथः karişyathah You two will do	करिष्यथ karişyatha You will do
1st	करिष्यामि karişyāmi I will do	करिष्यावः karişyāvah We two will do	करिष्यामः karisyāmah We will do

Imperative-mood

3rd	करोतु, कुरुतात् karotu, kurutāt Let him do	कुरुतां kurutām Let them two do	कुर्वन्तु kurvantu Let them do
2nd	कुरु, कुरुतात् kuru, kurutāt Let thou do	कुरुतं kurutam Let you two do	कुरुत kuruta Let you do
1st	करवाणि karavāņi Let me do	करवाव karavāva Let us two do	करवाम karavāma Let us do

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अस् (as) = To be
(PARASMAIPADI)

Present - tense

	Singular	Dual	Plural
3rd	अस्ति asti He is	स्तः stah They two are	सन्ति santi They are
2nd	असि asi Thou are	स्थः sthah You two are	स्थ stha You are
1st	अस्मि asmi I am	स्वः svah We two are	स्मः smah We are

Imperfect-Tense

	Singular	Dual	Plural
3rd	आसीत् āsīt He was	आस्तां āstām They two were	आसन् āsan They were
2nd	आसीः āsīh Thou were	आस्तं āstam You two were	आस्त āsta You were
1st	आसं āsam I was	आस्व āsva We two were	आस्म āsma we were

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Future-Tense

3rd	भविष्यति bhaviṣyati He will be	भविष्यतः bhaviṣyataḥ They two will be	भविष्यन्ति bhaviṣyanti They will be
2nd	भविष्यसि bhaviṣyasi Thou will be	भविष्यथः bhaviṣyathaḥ You two will be	भविष्यथ bhaviṣyatha You will be
1st	भविष्यामि bhaviṣyāmi I will be	भविष्यावः bhaviṣyāvaḥ We two will be	भविष्यामः bhaviṣyāmaḥ We will be

Imperative-mood

3rd	अस्तु, स्तात् astu, stāt Let he be	स्तां stām Let they both be	सन्तु santu Let they be
2nd	एधि, स्तात् edhi, stāt Let thou be	स्तं stam Let you two be	स्त sta Let you be
1st	असानि asāni Let I be	असाव asāva Let we two be	असाम asāma Let we be

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VOICE

There are three kinds of voices in Sanskrit (1) Active voice (कर्तरि प्रयोगः), (2) Passive voice (कर्मणि प्रयोगः), (3) Impersonal voice (भावे प्रयोगः). Impersonal voice is rare in usage. Therefore examples for Active and Passive voices are only given below:

Voice	Subject	Object	Predicate
	अहं	पाठं	पठामि
Active Voice	aham I	pāṭham lesson	paṭhāmi read
	(I read the lesson)		
	मया	पाठः	पठ्यते
Passive Voice	mayā By me	pāṭhah lesson	paṭhyate is read
	(The lesson is read by me)		

NOTE : In the active voice the subject is used in Nominative case, object in Accusative case and the Predicate (verb) in active form. The verb agrees with the subject.

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VOICES IN SENTENCES

Active Voice	*Passive Voice*
पिता बालं नयति	पित्रा बालः नीयते
pitā bālam nayati	pitrā bālah nīyate
The father takes the boy	The boy is being taken by the father
अश्वाः जलं पिबन्ति	अश्वैः जलं पीयते
aśvāh jalam pibanti	aśvaih jalam pīyate
Horses drink water	The water is drunk by horses
गजः कासारं तरति	गजेन कासारः तीर्यते
gajah kāsāram tarati	gajena kāsārah tīryate
Elephant crosses the tank	The tank is crossed by elephant
अग्निः गृहं दहति	अग्निना गृहं दह्यते
agnih gṛham dahati	agninā gṛham dahyate
The fire burns the house	House is burnt by the fire
अहं गृहं पश्यामि	मया गृहं दृश्यते
aham gṛham paśyāmi	mayā gṛham dṛśyate
I see the house	The house is seen by me
भटः देशं त्यजति	भटेन देशः त्यज्यते
bhaṭah deśam tyajati	bhaṭena desah tyajyate
The soldier leaves the country	The country is left by the soldier

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भृत्यः भारं वहति
bhṛtyah bhāram vahati
A Servant carries the weight

भृत्येन भारः उह्यते
bhṛtyena bhārah uhyate
The weight is carried by the servant

धाता नरान् सृजति
dhātā narān sṛjati
The God of creation creates the people

धात्रा नराः सृज्यन्ते
dhātrā narāh sṛjyante
The people are created by the God of creation

अहं अन्नं खादामि
aham annam khādāmi
I eat food

मया अन्नं खाद्यते
mayā annam khādyate
The food is eaten by me

Some Verbs in their Active and Passive forms in Prasent-tense

Root	Active form	Passive form
गम् (गच्छ्) gam (gacch)	गच्छति gacchati	गम्यते gamyate
पठ् paṭh	पठति paṭhati	पठ्यते paṭhyate
त्यज् tyaj	त्यजति tyajati	त्यज्यते tyajyate
दह् dah	दहति dahati	दह्यते dahyate

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पा (पिब्)	पिबति	पीयते
pā (pib)	pibati	pīyate
कृ (कर्)	करोति	क्रियते
kṛ (kar)	karoti	kriyate
दा (यच्छ्)	यच्छति	दीयते
dā (yacch)	yacchati	dīyate
वह्	वहति	उह्यते
vah	vahati	uhyate
दृश् (पश्य्)	पश्यति	दृश्यते
dṛś (paśy)	paśyati	dṛśyate
स्था (तिष्ठ्)	तिष्ठति	स्थीयते
sthā (tiṣṭh)	tiṣṭhati	sthīyate
नी (नय्)	नयति	नीयते
nī (nay)	nayati	nīyate
भू (भव्)	भवति	भूयते
bhū (bhav)	bhavati	bhūyate
लिख्	लिखति	लिख्यते
likh	likhati	likhyate

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SOME VERBAL DERIVATIVES
INDECLINABLES

(*a*) *The present participles* are formed by adding अत् (at) to the roots :

e.g. गच्छ् + अत् = गच्छत् = going.
gacch+at=gacchat

(*b*) *The infinitive of purpose* will be formed by adding तुम् (tum) to the roots :

e.g. गम् + तुम् = गन्तुम् = to go.
gam+tum=gantum

(*c*) *The indeclinable past participles* are formed by adding त्वा (tvā) to the roots ;

e.g. श्रु + त्वा = श्रुत्वा = having heard.
śru+tvā=śrutvā

(*d*) *A suffix* य *(ya) is used* in the place of त्वा (tvā) when a preposition is prefixed to the roots :

e.g. अनु + भू + य = अनुभूय = having enjoyed.
anu+bhū+ya=anubhūya

(*e*) *The present participle* is formed by adding तवत्, (tavat) for parasmaipada roots and आन (ana) or मान (mana) for Atamanepada roots :

e.g. parasmaipada : कृ+तवत्=कृतवत् = One who is doing. (kṛ+tavat=kṛtavat)

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Ātmanepada : लभ+मान=लभमान=
labh+māna=labhamāna
one who is getting.

(*f*) *Past passive participle* is formed by adding त (ta) to the roots :

e.g. कृ + तम् = कृतम् = that which was done
kṛ+tam=kṛtam

(*g*) *Potential participle* is formed by adding तव्य (tavya) to the roots.

e.g. गं + तव्यम् = गन्तव्यम् = should go.

gam+tavyam=gantavyam

Note : The sentences pertaining the above verbal derivations are given in the next few pages.

(a) Sentences with Present Participles

Subject	*Present participle*	*Verb*
रामः	गच्छन्	अवर्तत
Rāmah	gacchan	avartata

Rama was going.

सीता	वदती	अभवत्
Sitā	vadati	abhavat

Seetha was speaking.

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Subject	*Present participle*	*Verb*
बालः	क्रीडन्	अपश्यत्
Bālah	krīḍan	apaśyat

The boy saw, while playing.

कर्म	कुर्वन्	अपतत्
Karma	kurvan	apatat

He fell down while doing work.

अहं	खादन्	अस्मि
Aham	khādan	asmi

I am eating.

सः	धावन्	पिबति
Sah	dhāvan	pibati

He drinks when he is running.

त्वं	पिबन्	आगच्छसि
Tvam	piban	āgacchasi

You come drinking.

पुस्तकं	पश्यन्	लिखति
Pustakam	paśyan	likhati

He writes the book, looking at it.

कथां	कथयन्	अस्ति
kathām	kathayan	asti

He is telling the story.

Note: The words ending in present participle will agree with the gender of qualifying noun or pronoun.

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(b) The Infinitive purpose ending in तुम्

Subject	*Infinitive purpose*	*Verb*
अहं	गन्तु	इच्छामि
aham	gantum	icchāmi

I want to go.

मातरं	द्रष्टुं	गच्छति
Mātaram	draṣṭum	gacchati

He goes to see his mother.

माधवः	पठितु	इच्छति
Mādhavah	paṭhitum	icchati

Mādhava wants to read.

बालः	क्रीडितुं	आगच्छति
Bālah	krīḍitum	āgacchati

The boy comes to play.

त्वं	कर्तुं	शक्नोषि
Tvam	kartum	saknoṣi

You are able to do.

सः	लिखितुं	पठति
Sah	likhitum	paṭhati

He reads to write.

अहं	धावितुं	प्रयते
Aham	dhāvitum	prayate

I try to run.

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Subject	*Infinitive purpose*	*Verb*
गोपालः	खातुं	गतवान्
Gopālah	khātum	gatavān

Gopala went to eat.

रामः	पठितुं	याति
Rāmah	paṭhitum	yāti

Rama goes to read

जलं	पातुं	धावति
Jalam	pātum	dhāvati

He runs to drink water

(c) Indeclinable Past participle ending in त्वा (tvā)

Subject	*Past participle*	*Verb etc.*
पाठशालां	गत्वा	पाठं पठति
Pāṭhaśālām	gatvā	pāṭham paṭhati

Having gone to the school he reads the lesson.

पाठं	पठित्वा	पुस्तके लिखति
Pāṭham	paṭhitvā	pustake likhati

Having read the lesson he writes in the book.

अन्नं	खात्वा	सुखं निद्राति
Annam	khātvā	sukham nidrāti

Having taken meals he sleeps happily.

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Subject	*Past participle*	*Verb*
उद्याने	क्रीडित्वा	वेगेन धावति
Udyāne	krīḍitvā	vegena dhāvati

Having played in the garden he runs fast.

स्नानं	कृत्वा	भोजनं करोति
Snānam	kṛtvā	bhojanam karoti

Having taken the bath he takes meals.

अत्र	स्थित्वा	सूर्यं पश्यति
Atra	sthitvā	sūryam paśyati

Having stood here he sees the sun.

मार्गे	धावित्वा	पतति
Mārge	dhāvitvā	patati

Having run on the way he falls.

चन्द्रं	दृष्ट्वा	हसति
Candram	dṛṣṭvā	hasati

Having seen the moon he laughs.

वने	अटित्वा	श्राम्यति
vane	aṭitvā	śrāmyati

Having wandered in the forest he is tired.

अहं	स्नात्वा	खादामि
aham	snātvā	khādāmi

Having taken bath, I eat

Note! These sentences can be translated as 'after reaching the school he reads' etc.

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(*d*) Indeclinable Past participles ending in (ya)

Subject	*Indeclinable past participle*	*Verb*
अत्र Atra	आगत्य āgatya	वदति vadati

Having come here, he speaks.

तं Tam	अनुगम्य anugamya	करोति karoti

Having followed him, he does.

पाठं Pāṭham	विलिख्य vilikhya	दर्शयति darśayati

Having written the lesson, he shows.

जलं Jalam	निपीय nipīya	गच्छति gacchati

Having drunk the water, he goes.

देवं Devam	संदृश्य sandṛśya	नमति namati

Having seen the god, he salutes.

ग्रामात् Grāmāt	प्रस्थाय prasthāya	अगच्छत् agacchat

Having started from the village he went

सहसा Sahasā	प्रधाव्य pradhāvya	अपश्यत् apaśyat

Having run quickly, he saw.

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Subject	*Indeclinable past parriciple*	*Verb*
सर्वे	संभूय	तिष्ठन्ति
Sarvē	sambhūya	tiṣṭhanti

Having assembled, they all stand.

पादयोः	निपत्य	प्रार्थयते
Pādayoh	nipatya	prarthayate

Having fallen on the feet, he requests.

मित्रं	सन्त्यज्य	गच्छामि
mitram	santhyajya	gacchāmi

Having left my friend, I go

Note: In these sentences, prepositions are prefixed to the roots.

(*e*) Present participle ending in तवत् (tavat)

Subject	*Object*	*Present participle*
गोपालः	पाठशालां	गतवान्
Gopālah	paṭhaśālām	gatavān

Gopāla has gone to the school.

सः	ग्रामात्	आगतवान्
Sah	grāmat	āgatavān

He has come from the village.

रात्रौ	सम्यक्	पठितवान्
Rātrau	samyak	paṭhitavān

He has read well in the night.

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Subject	*Object*	*Present participle*
गुरुः	स्नानं	कृतवान्
Guruh	snānam	kṛtavān

Teacher has taken bath.

चोरः	चोरयित्वा	धावितवान्
Cōrah	cōrayitvā	dhāvitavān

The thief has stolen and ran away.

कुक्कुरः	कूपे	पतितवान्
Kukkurah	kūpe	patitavān

The dog has fallen into the well.

बलीवर्दः	तृणानि	खादितवान्
Balīvardah	tṛṇāni	khāditavān

The bull has eaten the grass.

मयूरः	सर्पं	दृष्टवान्
Māyūrah	sarpam	dṛṣṭavān

The peacock has seen the serpent.

रुग्णः	औषधं	पीतवान्
Rugṇah	auṣadham	pītavān

The sickman has drunk medicine.

Note : These present participles can also be used as adjectives.

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(*f*) Past passive participles

Subject	*Object*	*Past passive participle*
रामेण Rāmeṇa	ग्रामः grāmah	गतः gatah

The village was reached by Rama.

बालेन Bālena	उद्याने udyāne	क्रीडितम् krīḍitam

It was played by the Boy in the garden.

मया Mayā	गृहे gṛhe	स्थितम् sthitam

It was stayed by me in the house.

त्वया Tvayā	किं kim	कृतम् kṛtam

What was done by you ?

बालेन Bālena	सत्वरं satvaram	धावितम् dhāvitam

It was run fast by the boy. i.e.,
The boy ran fast.

पित्रे Pitre	पत्रं patram	लिखितम् likhitam

A letter was written to the father.

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Subject	*Object*	*Past participle*
सीता	हनुमता	दृष्टा
Sitā	hanumatā	dṛṣṭā

Sitā was seen by Hanumān.

वृक्षे	काकः	उपविष्टः
Vṛkṣe	kākah	upaviṣṭah

The crow perched on the tree.

मत्स्यः	तटाके	पतितः
Matsyah	taṭāke	patitah

The fish has fallen in the lake.

Note : These participles are used in Active sense also.

(*g*) Potential participle ending in तव्य (tavya)

Subject	*Object*	*Potential participle*
मया	सन्मार्गे	गन्तव्यम्
Mayā	sanmārge	gantavyam

I should walk in the path of good people.

त्वया	उद्याने	क्रीडितव्यम्
Tvayā	udyāne	krīḍitavyam

You should play in the garden.

वर्षासु	गृहे	स्थातव्यम्
Varṣāsu	gṛhe	sthātavyam

One should stay in the house during winter.

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Subject	*Object*	*Potential participle*
पुण्यं	कर्म	कर्तव्यम्
Puṇyam	karma	kartavyam.

One should do the sacred duty.

युद्धे	अशक्तैः	धावितव्यम्
Yuddhe	aśaktaih	dhāvitavyam

The weak persons should run away in war.

शुद्धं	अन्नं	खादितव्यम्
Śuddham	annam	khāditavyam

One must eat clean food.

अद्भुतं	नाटकं	द्रष्टव्यम्
Adbhutam	nāṭakam	draṣṭavyam

A remarkable drama should be seen

रुग्णैः	औषधं	पातव्यम्
Rugṇaih	auṣadham	patavyam

The madicine should be drunk by sickmen

सर्वैः	सत्यं	वक्तव्यम्
Sarvaih	satyam	vaktavyam

Truth should be spoken by all

माणवकैः	पाठः	पठितव्यः
maṇavakaih	pāṭhah	paṭhitavyah

The lesson should be studied by students

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PREPOSITIONS

(उपसर्गाः)

Prepositions are used before verbs. (1) They stress the original sense of the roots in some cases. (2) But they modify the sense of the roots in most cases.

1. शंस् (Śams) = to praise, शस्तः (Śastah)-praised, प्रशस्तः (Praśastah) = well praised

2. हृ (हर्)= to take away. (The original meaning of this root is changed by prepositions as given below :—

(a)	प्रहारः = Prahārah	Beating
(b)	आहारः = Āhārah	Food
(c)	संहारः = Samhārah	Killing
(d)	विहारः - Vihārah	Playing
(e)	परिहारः = Parihārah	Remedy

A sloka runs thus :

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।

upasargeṇa dhātvartho balād anyatra nīyate.

प्रहार-आहार-संहार-विहार-परिहार-वत् ॥

prahāra āhāra samhāra vihāra parihāra vat

The original sense of roots is changed when prepositions are prefixed to the verbs as in the words 'Prahāra' etc. mentioned above. It should be noted that the original meaning of the root 'hṛ', is entirely changed when it is prefixed with different prepositions.

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Preposition	*Meaning*	*Example*
अति ati	goes over,	अतिक्राम्यति atikrāmyati crosses over
अधि adhi	above, over, upon	अधिगच्छति adhigacchati gets or knows
अनु anu	after, to follow, like	अनुयाति anuyāti follows
अभि abhi	near to, to, unto	अभिगच्छति abhigacchati goes near to
अव ava	down, of	अवरोहति avarohati descends
आ ā	from, reversing to	आबल्यात् ābālyāt from childhood आगच्छति āgacchati, comes
उद् ud	up, above	उद्गच्छति udgacchati goes up

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उप upa	near, next to, less	उपयाति upayāti approaches
नि ni	down, in, on	निषीदति niṣīdati sits down
निस् nis निर् nir	out	निष्क्रामति niṣkrāmati goes out
प्रति prati	at, against	प्रतिवदति prativadati answers
प्र pra	before, forward	प्रधावति pradhāvati runs forward
वि vi	apart, separation	विस्मरति vismarati forgets
सम् sam	with, together with, being conjoined with	संगच्छते samgacchate joins with

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विध्यर्थक-निषेधार्थकक्रियाः

Command	*Prohibition*
त्वं गच्छ	त्वं मा गच्छ
tvam gaccha	tvam mā gaccha
You go	(You) don't go
त्वं आगच्छ	त्वं मा आगच्छ
tvam āgaccha	tvam mā āgaccha
You come	(You) don't come
त्वं वद	त्वं मा वद
tvam vada	tvam mā vada
You speak	(You) don't speak
त्वं पठ	त्वं मा पठ
tvam paṭha	tvam mā paṭha
You read	(You) don't read
त्वं लिख	त्वं मा लिख
tvam likha	tvam mā likha
You write	(You) don't write
त्वं तिष्ठ	त्वं मा तिष्ठ
tvam tiṣṭha	tvam mā tiṣṭha
You stand	(You) don't stand

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त्वं कुरु tvam kuru You do	त्वं मा कुरु tvam mā kuru (You) don't do
त्वं पश्य tvam paśya You see	त्वं मा पश्य tvam mā paśya (You) don't see

Note: Second person imperative mood forms are used in order to denote the things to do and not to do.

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SOME CLASSIFIED NOUNS

1. TIME

कालः

Kṣaṇah	क्षणः	One Second
Muhūrtah	मुहूर्तः	1½ Hours
Ahorātram	अहोरात्रम्	Day and Night
Pakṣah	पक्षः	Fortnight
Suklapakṣah	शुक्लपक्षः	The bright half of the Month
Krishnapakṣah	कृष्णपक्षः	The dark half of the Month
Māsah	मासः	Month
Ṛtuh	ऋतुः	Season
Ayanam	अयनम्	Moving (of the Sun)
Uttarāyaṇam	उत्तरायणम्	Summer solstice (six months)
Dakshiṇāyanam	दक्षिणायनम्	Winter solstice (six months)
Vatsarah	वत्सरः	Year
Prabhātam, Prātah	प्रभातम् , प्रातः	Morning
Sāyam	सायं	Evening
Niśā, Rātrih	निशा, रात्रिः	Night
Adya	अद्य	To-day
Śvah	श्वः	To-morrow
Hyah	ह्यः	Yester-day
Paraśvah	परश्वः	Day-after-Tomorrow
Dinam	दिनम्	Day
Uṣah	उषः	Dawn
Adhunā	अधुना	Now

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2. SEASONS

ऋतवः

Vasantah	वसन्तः	Spring
Grīṣmah	ग्रीष्मः	Summer
Varṣāh	वर्षाः	Rainy-season
Śarat	शरत्	Autumn
Hemantah	हेमन्तः	Winter
Śiśirah	शिशिरः	The Cold Season

3. MONTHS

मासाः

Chaitrah	चैत्रः	March/April
Vaiśākhah	वैशाखः	April/May
Jyeṣṭhah	ज्येष्ठः	May/June
Āṣāḍhah	आषाढः	June/July
Śrāvaṇaḥ	श्रावणः	July/August
Bhādrapadah	भाद्रपदः	Aug./Sept.
Āśvinah	आश्विनः	Sept./Octo.
Kārtikah	कार्तिकः	Octo./Nov.
Mārgaśīrṣah	मार्गशीर्षः	Nov./Dec.
Pauṣah	पौषः	Dec./Jan.
Māghah	माघः	Jan./Feb.
Phālgunah	फाल्गुनः	Feb./March

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4. WEEK-DAYS

वासराः

Bhānuvāsarah	भानुवासरः	Sunday
Induvāsarah	इन्दुवासरः	Monday
Bhaumavāsarah	भौमवासरः	Tuesday
Saumyavāsarah	सौम्यवासरः	Wednesday
Guruvāsarah	गुरुवासरः	Thursday
Śukravāsarah	शुक्रवासरः	Friday
Śanivāsarah	शनिवासरः	Saturday
Saptāhāh	सप्ताहः	A week

5. DIRECTIONS

दिशः

Pūrvā, Prāchi	पूर्वा, प्राची	East
Dakṣhiṇā, Avāchī	दक्षिणा, अवाची	South
Paśchimā, pratīchī	पश्चिमा, प्रतीची	West
Uttarā, udīchī	उत्तरा, उदीची	North
Aiśāni	ऐशानी	North-east
Āgneyī	आग्नेयी	South-east
Nairṛtā	नैर्ऋता	South west
Vāyavyā	वायव्या	North-west

Note : All the words denoting directions are in Feminine Gender.

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6. PLANETS

नवग्रहाः

Sūryah	सूर्यः	Sun
Candrah	चन्द्रः	Moon
Kujah	कुजः	Mars
Budhah	बुधः	Mercury
Guruh	गुरुः	Jupiter
Śukrah	शुक्रः	Venus
Śanih	शनिः	Saturn
Rāhuh	राहुः	(Ascending node) Rahu
Ketuh	केतुः	(Descending node) Kethu

7. COLOURS

वर्णाः

Suklah	शुक्लः	White
Nīlah	नीलः	Black
Pītah	पीतः	Yellow
Raktah	रक्तः	Red
Haritah	हरितः	Green
Kapiśah	कपिशः	Brown
Dhūsarah	धूसरः	Dusky white
Śoṇah	शोणः	Crimson
Aruṇah	अरुणः	Reddish brown
Pāṭalah	पाटलः	Pale red
Karburah	कर्बुरः	Grey

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8. TASTES

रसाः

Madhurah	मधुरः	Sweet
Āmlah	आम्लः	Sourness
Lavaṇah	लवणः	Saltish
Kaṭuh	कटुः	Pungent
Kaṣāyah	कषायः	Astringent
Tiktah	तिक्तः	Bitterness

9. RELATIVES

बान्धवाः

Mātā	माता	Mother
Pitā	पिता	Father
Mātāmahah	मातामहः	Maternal grand-father
Mātāmahī	मातामही	Maternal grand-mother
Pitāmahah	पितामहः	Paternal grand-father
Pitāmahī	पितामही	Paternal grand-mother
Patih	पतिः	Husband
Patnī	पत्नी	Wife
Putrah	पुत्रः	Son
Putrī	पुत्री	Daughter
Śiśuh	शिशुः	Child
Jyeṣṭhabhrātā	ज्येष्ठभ्राता	Elder brother
Jyeṣṭhabhaginī	ज्येष्ठभगिनी	Elder sister
Kaniṣṭhabhrātā	कनिष्ठभ्राता	Younger brother
Kaniṣṭhabhagini	कनिष्ठभगिनी	Younger sister

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Māṭulah	मातुलः	Maternal uncle
Mātulāní	मातुलानी	The wife of maternal uncle
Pitṛvyah	पितृव्यः	Paternal uncle
Pitṛṣvasā	पितृष्वसा	Aunt (Paternal)
Śvaśrūh	श्वश्रूः	Mother-in-law
Śvasurah	श्वशुरः	Father-in-law
Śyālah	श्यालः	Brother-in-law
Nanāndā	ननान्दा	Husband's sister
Devarah	देवरः	Husband's brother
Pautrah	पौत्रः	Son's son
Pautrí	पौत्री	Son's daughter
Dauhitrah	दौहित्रः	Daughter's son
Dauhitri	दौहित्री	Daughter's daughter

10. FEELINGS

मनोभावाः

Ānandah	आनन्दः	Joy
Kopah	कोपः	Anger
Hāsah	हासः	Laughter
Rodanam	रोदनम्	Weeping
Duhkham	दुःखं	Sorrow
Dayā	दया	Pity
Vismayah	विस्मयः	Surprise
Bhayam	भयम्	Fear
Garvah	गर्वः	Pride
Lajjā	लज्जा	Shame

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Kshāntih	क्षान्तिः	Forgiveness
Asūyā	असूया	Envy
Prema	प्रेम	Affection, Love
Iccha	इच्छा	Wish
Kāmah	कामः	Lust, Desire
Chintā	चिन्ता	Anxiety
Utkaṇṭhā	उत्कण्ठा	Longing
Utsāhah	उत्साहः	Inclination

11. ANIMALS

मृगाः

Simhah	सिंहः	Lion
Vyāghrah	व्याघ्रः	Tiger
Varāhah	वराहः	Pig
Vānarah	वानरः	Monkey
Bhallūkah	भल्लूकः	Bear
Mahiṣah	महिषः	Buffalo
Sṛgālah	शृगालः	Jackal
Biḍālah	बिडालः	Cat
Vṛkah	वृकः	Wolf
Hariṇah	हरिणः	Deer
Śaśah	शशः	Rabbit
Gajah	गजः	Elephant
Asvah	अश्वः	Horse
Vṛṣabhah	वृषभः	Bull
Sārameyah	सारमेयः	Dog

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Dhenuh	धेनुः	Cow
Uṣṭrah	उष्ट्रः	Camel
Gardabhah	गर्दभः	Donkey
Ajah	अजः	Goat
Vatsah	वत्सः	Calf

12. BIRDS

खगाः

Kokilah, Pikah	कोकिलः पिकः	Cuckoo
Kapotah	कपोतः	Dove
Ulūkah	उलूकः	Owl
Kukkuṭah	कुक्कुटः	Cock-Hen
Chaṭakah	चटकः	Sparrow
Kākah	काकः	Crow
Gṛdhrah	गृध्रः	Vulture
Śukah	शुकः	Parrot
Bakah	बकः	Stork
Garuḍah	गरुडः	The King of Birds
Mayūrah	मयूरः	Peacock
Vartakah	वर्तकः	Quail
Hamsah	हंसः	Swan
Madhupah	मधुपः	Bee

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13. PARTS OF THE BODY

शरीरस्य भागाः

Śarīram	शरीरं	Body
Śirah	शिरः	Head
Vadanam	वदनं	Mouth, Face
Kaṇṭhah	कण्ठः	Neck
Karah	करः	Hand
Bhujah	भुजः	Shoulder
Vakṣaḥ	वक्षः	Chest
Udaram	उदरं	Belly
Nābhih	नाभिः	Navel
Ūruh	ऊरुः	Thigh
Jānuh	जानुः	Knee
Pādah	पादः	Foot
Netram	नेत्रम्	Eye
Karṇah	कर्णः	Ear
Nāsikā	नासिका	Nose
Mukham	मुखं	Mouth
Jihvā	जिह्वा	Tongue
Dantah	दन्तः	Tooth
Aṅgulī	अङ्गुली	Finger
Nakhah	नखः	Nail
Keśah	केशः	Hair

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14. ORNAMENTS

भूषणानि

Bhūṣaṇam	भूषणम्	Ornament
Kirīṭam	किरीटम्	Crown
Cūḍāmaṇi	चूडामणिः	A crest jewel
Karṇikā	कर्णिका	Ear-ring
Kuṇḍalam	कुण्डलम्	Pendant Ear-ring
Hārah	हारः	Chain or Necklace
Ekāvaḷih	एकावळिः	A single string of pearls
Mekhala	मेखला	Girdle
Kaṅkaṇam	कङ्कणम्	Bangle
Aṅgadah	अङ्गदः	An armlet
Nūpuram	नूपुरम्	Anklet

15. DRESSES AND TOILETS

वसनानि, प्रसाधनानि च

Vastram	वस्त्रम्	Cloth
Kṣaumam	क्षौमम्	Silk
Karpaṭah	कर्पटः	A piece of cloth
Kambalah	कम्बलः	A blanket
Āhatam	आहतम्	Washed
Anāhatam	अनाहतम्	Unbleached
Darpaṇah	दर्पणः	Mirror
Prasādhanī	प्रसाधनी	comb
Vyajanam	व्यजनम्	Fan
Kañcukah	कञ्चुकः	Shirt

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16. DISABLED PERSONS

विकलाङ्गाः

Andhah	अन्धः	A blind
Badhirah	बधिरः	A deaf
Vigrah	विघ्रः	Noseless
Vinasah	विनसः	
Kubjah	कुब्जः	Hump-backed
Paṅguh	पङ्गुः	A lame man
Kharvah	खर्वः	Mutilated
Mūkah	मूकः	Dumb

17. PROFESSIONAL MEN

कर्मकराः

Takṣakah	तक्षकः	Carpenter
Rajakah	रजकः	Dhoby
Nāpitah	नापितः	Barber
Svarṇakārah	स्वर्णकारः	Goldsmith
Lohakārah	लोहकारः	Blacksmith
Tantuvāyah	तन्तुवायः	Weaver
Saucikah	सौचिकः	Tailor
Kulālah	कुलालः	Potter
Mālākārah	मालाकारः	Garland maker
Citrakārah	चित्रकारः	Artist
Carmakārah	चर्मकारः	Shoe-maker
Vyādhah	व्याधः	Hunter
Naṭah	नटः	Actor

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Vaitanikah	वैतनिकः	Servant
Vārtāvahāb	वार्तावहः	Messenger
Corah	चोरः	Thief
Kiṅkarah Sevakah	किङ्करः सेवकः	Attendant

18. FOOD GRAINS

धान्यानि

Taṇḍulam	तण्डुलम्	Rice
Godhūmah	गोधूमः	Wheat
Āḍhakah	आढकः	Red-gram
Caṇakah	चणकः	Bengal-gram
Mudgah	मुद्गः	Green-gram
Rājamāṣah	राजमाषः	Bean
Kulutthah	कुलुत्थः	Horse-gram
Tilam	तिलम्	Gingly-seed
Māṣah	माषः	Black-gram

Note: The above nine items are called with a Common name 'Navadhānyam' (नवधान्यम्)

19. FRUITS

फलानि

Āmram	आम्रं	Mango fruit
Panasam	पनसं	Jack fruit
Nārikelam	नारिकेलं	Cocoanut
Drākṣā	द्राक्षा	Grape

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Jambīram	जम्बीरं	Lemon fruit
Kapittham	कपित्थं	The wood apple
Kadalī	कदली	Plantain fruit
Jambūh	जम्बूः	Rose apple
Āmalakam	आमलकम्	Emblica myrobalan
Badaram	बदरं	Jujube fruit

20. METALS & MINERALS

लोहानि खनिजानि च

Suvarṇam	सुवर्णं	Gold
Rajatam	रजतं	Silver
Pittalam	पित्तलं	Brass
Tāmram	ताम्रं	Copper
Ayah	अयः	Iron
Sīsam	सीसं	Lead
Kāmsyam	कांस्यं	Bell metal
Trapu	त्रपु	Tin
Pāradah	पारदः	Quick silver
Abhrakam	अभ्रकं	Mica

सुवर्णं, रजतं, ताम्रं, रीतिः, कांस्यं, तथा त्रपु ।
सीसं, कालायसं चैव, अष्टौ लोहानि चक्षते ॥

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21. NUMERALS

संख्या वाचकाः

Masc.	*Fem.*	*Neu.*	
एकः	एका	एकं	१
Ekah	Ekā	Ekam	One
द्वौ	द्वे	द्वे	२
Dvau	Dve	Dve	Two
त्रयः	तिस्रः	त्रीणि	३
Trayah	Tisrah	Trīṇi	Three
चत्वारः	चतस्रः	चत्वारि	४
Catvārah	Catasrah	Catvāri	Four
पञ्च			५
Pañca			Five
षट्			६
Ṣaṭ			Six
सप्त			७
Sapta			Seven
अष्ट, अष्टौ			८
Aṣṭa, Aṣṭau			Eight
नव			९
Nava			Nine
दश			१०
Daśa			Ten

* Only the numerals from एक to चत्वार have declensions in all genders.

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एकादश	११
Ekādaśa	Eleven
द्वादश	१२
Dvādaśa	Twelve
त्रयोदश	१३
Trayodaśa	Thirteen
चतुर्दश	१४
Caturdaśa	Fourteen
पञ्चदश	१५
Pañcadaśa	Fifteen
षोडश	१६
Ṣoḍaśa	Sixteen
सप्तदश	१७
Saptadaśa	Seventeen
अष्टादश	१८
Aṣṭādaśa	Eighteen
नवदश	१९
Navadaśa	Nineteen
विंशतिः	२०
Viṃśatiḥ (F)	Twenty
त्रिंशत्	३०
Triṃśat (F)	Thirty
चत्वारिंशत्	४०
Catvāriṃśat (F)	Forty

Note: All the numerals from Twenty to Crore are in Singular.

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पञ्चाशत्	५०
Pañcāśat (F)	Fifty
षष्टिः	६०
Ṣaṣṭih (F)	Sixty
सप्ततिः	७०
Śaptatih (F)	Seventy
अशीतिः	८०
Aśītih (F)	Eighty
नवतिः	९०
Navatih (F)	Ninty
शतम्	१००
Satam (N)	Hundred
सहस्रम्	१०००
Sahasram (N)	Thousand
लक्षम्	१,००,०००
Lakṣam (N)	Lakh
कोटिः	१,०००,००,००
Koṭih (F)	Crore

22. ORDINALS

संख्येयवाचकाः

Masc.	*Fem.*	*Neu.*	
प्रथमः	प्रथमा	प्रथमम्	
Prathamah	Prathamā	Prathamam	1st
द्वितीयः	द्वितीया	द्वितीयम्	
Dvitiyah	Dvitīyā	Dvitīyam	2nd

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Masc.		*Neu.*	
तृतीयः	तृतीया	तृतीयम्	
Tṛtīyah	Tṛtīyā	Tṛtīyam	3rd
चतुर्थः	चतुर्थी	चतुर्थम्	
Caturthah	Caturthī	Caturtham	4th
पञ्चमः	पञ्चमी	पञ्चमम्	
Pañcamah	Pañcamī	Pañcamam	5th
षष्ठः	षष्ठी	षष्ठम्	
Ṣaṣṭhah	Ṣaṣṭhī	Ṣaṣṭham	6th
सप्तमः	सप्तमी	सप्तमम्	
Saptamah	Saptamī	Saptamam	7th
अष्टमः	अष्टमी	अष्टमम्	
Aṣṭamah	Aṣṭamī	Aṣṭamam	8th
नवमः	नवमी	नवमम्	
Navamah	Navamī	Navamam	9th
दशमः	दशमी	दशमम्	
Daśamah	Daśamī	Dasamam	10th
एकादशः	एकादशी	एकादशम्	
Ekādaśah	Ekādaśi	Ekādaśam	11th
द्वादशः	द्वादशी	द्वादशम्	
Dvādaśah	Dvādaśī	Dvādaśam	12th
त्रयोदशः	त्रयोदशी	त्रयोदशम्	
Trayodaśah	Trayodaśī	Trayodasam	13th
चतुर्दशः	चतुर्दशी	चतुर्दशम्	
Caturdaśah	Caturdaśī	Caturdaśam	14th
पञ्चदशः	पञ्चदशी	पञ्चदशम्	
Pañcadaśah	Pañcadaśī	Pañcadaśam	15th

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Masc.	*Fem.*	*Neu.*	
षोडशः	षोडशी	षोडशम्	
Ṣoḍaśah	Ṣoḍaśī	Ṣoḍaśam	16th
सप्तदशः	सप्तदशी	सप्तदशम्	
Saptadaśah	Saptadaśī	Saptadaśam	17th
अष्टादशः	अष्टादशी	अष्टादशम्	
Aṣṭādaśah	Aṣṭādaśī	Aṣṭādaśam	18th
नवदशः	नवदशी	नवदशम्	
Navadaśah	Navadaśī	Navadaśam	19th
विंशः	विंशी	विंशम्	
Viṃśah	Viṃśī	Viṃśam	20th
त्रिंशः	त्रिंशी	त्रिंशम्	
Triṃśah	Triṃśī	Triṃśam	30th
चत्वारिंशः	चत्वारिंशी	चत्वारिंशम्	
Catvāriṃśah	Catvariṃśī	Catvāriṃśam	40th
पञ्चाशः	पञ्चाशी	पञ्चाशम्	
Pañcaśah	Pañcāśī	Pañcāśam	50th
षष्टितमः	षष्टितमी	षष्टितमम्	
Saṣṭitamah	Saṣṭitamī	Saṣṭitamam	60th
सप्ततितमः	सप्ततितमी	सप्ततितमम्	
Saptatitamah	Saptatitamī	Saptatitamam	70th
अशीतितमः	अशीतितमी	अशीतितमम्	
Aśītitamah	Aśītitamī	Aśītitamam	80th
नवतितमः	नवतितमी	नवतितमम्	
Navatitamah	Navatitamī	Navatitamam	90th
शततमः	शततमी	शततमम्	
Śatatamah	Śatatamī	Śatatamam	100th

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(Numarals with Fractions)

Pādam	पादम्	Quarter
Ardham	अर्धम्	Half
Pādonam	पादोनम्	Three fourth
Sapādaikam	सपादैकम्	One and one fourth
Sārdhaikam	सार्धैकम्	One and half
Pādonadvayam	पादोनद्वयम्	One and one third
Sapādadvayam	सपादद्वयम्	Two and one quarter
Sārdhadvayam	सार्धद्वयम्	Two and half
Pādonatrayam	पादोनत्रयम्	Two and three forth

Note :—The forms of other figures with fractions are to be formed in the same line as shown above.

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GLOSSARY

Able	समर्थः	samarthah
Acceptance	अङ्गीकारः	aṅgīkārah
Accidently	यदृच्छया	yadṛcchayā
Actually	यथार्थमेव	yathārthameva
Adventure	साहसम्	sāhasam
Adversity	विपत्	vipat
Advice	उपदेशः	upadesah
Adjudge	निर्णयः	nirṇayah
Afterwards	अनन्तरम्	anantaram
Afraid	भीतः	bhītah
Again	पुनः	punah
Agitated	पर्याकुलः	paryākulah
Alas	हन्त	hanta
Alive	सजीवः	sajīvah
Alone	एकाकी	ekākī
Alv.ays	सदा	sadā
Ambition	मनोरथः	manorathah
Animal	मृगः	mṛgah
Another	अपरः	aparah
Ant	पिपीलिका	pipīlikā
Approached	प्रत्यासन्नः	pratyāsannah
Army	सेना	senā
Around	परितः	paritah
Arrow	शरः	śarah

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As if	इव	iva
Ashamed	लज्जित:	lajjitah
Assembled	संमिलित:	sammilitah
Āstonished	विस्मित:	vismitah
Attempt	यत्न:	yatnah
At once	सहसा	sahasā
At the same time	युगपद्	yugapad
Axe	कुठार:	kuṭhārah
Ball	कन्दुक:	kandukah
Bangle	कङ्कणं	kaṅkaṇam
Bank	तीरम्	tīram
Banyan tree	वटवृक्ष:	vaṭavṛkṣah
Bear	भल्लूक:	bhallūkah
Beating	ताडनम्	tāḍanan
Beauty	सौन्दर्यम्	saundaryam
Before	पुर:	purah
Beggar	भिक्षुक:	bhikṣukah
Beginning	आरम्भ:	ārmbhah
Behaviour	चेष्टितम्	ceṣṭitam
Belief	विश्वास:	viśvāsah
Belly	उदरं	udaram
Beloved	प्रियतम:	priyatamah
Benefit	हितम्	hitam
Better	उत्कृष्ट:	utkṛṣṭah
Big	महत्	mahat
Bird	पक्षी	pakṣī

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Bitterly	अतिकरुणम्	atikaruṇam
Blind	अन्धः	andhah
Body	शरीरम्	śarīram
Boon	वरः	varah
Bow	चापः	cāpah
Branch	शाखा	śākhā
Bridge	सेतुः	setuh
Bush	गुल्मः	gulmah
By chance	दैवात्	daivāt
Cage	पञ्जरः	panjarah
Calamity	अनिष्टम्	aniṣṭam
Calmly	शान्तं	śāntam
Capital	राजधानी	rajadhānī
Cause	कारणम्	kāraṇam
Ceaselessly	अविरतम्	aviratam
Chariot	रथः	rathah
Children	अपत्यानि	apatyāni
Cold	शीतम्	śītam
Comfortably	सुखेन	sukhena
Companion	सहचरः	sahacarah
Command	आदेशः	ādeśah
Common sense	विवेकः	vivekah
Completed	पूर्णः	pūrṇah
Cunning	वञ्चकः	vañchakah
Confidence	विश्वासः	viśvāsah
Contended	सन्तुष्टः	santuṣṭah

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Contest	संघर्षः	saṅgharṣah
Corn	धान्यम्	dhānyam
Couple	दम्पती	dampatī
Cottage	कुटीरं	kutīram
Creeper	लता	lathā
Crime	अपराधः	aparādhah
Crocodile	मकरः	makarah
Dance	नर्तनम्	nartanam
Danger	कृच्छ्रम्, आपद्	kṛcchram, āpad
Darkness	अन्धकारः	andhakārah
Day and Night	अहर्निशम्	aharniśam
Deep	अगाधः	agādhah
Den	गुहा	guhā
Dense	निबिडः	nibiḍah
Deserving	पात्रं	pātram
Desire	इच्छा	Icchā
Development	विकासः	vikāsah
Devotee	भक्तः	bhaktah
Dirty	मलिनम्	malinam
Discontent	असन्तोषः, लोभः	asantoṣah, lobhah
Discovered	दृष्टवान्	dṛṣṭavān
Dispute	कलहः, विवादः	kalahah, vivādah
Distant	दूरस्थः	dūrasthah
Distressed	खिन्नः	khinnah
Dreadful	दारुणः	dāruṇah
Dream	स्वप्नः	svapnah

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Dried up	शुष्कः	śuṣkah
Drink	पानम्	pānam
Drop	बिन्दुः	binduh
Dutiful	धार्मिकः,	dhārmikah
Ear	कर्णः	karṇah
Easy	सुखम्	sukham
Effort	प्रयत्नः	prayatnah
Egale	गृध्रः	gṛdhrah
Elder	ज्यायान्	jyāyān
Energy	उत्साहः	utsāhah
Enjoyment	भोगः	bhogah
Enmity	वैरम्	vairam
Enough	पर्याप्तं, अलम्	paryāptam. alam
Equal	तुल्यः	tulyah
Especially	विशेषेण	viśeṣeṇa
Everyday	प्रतिदिनम्	pratidinam
Everywhere	सर्वत्र	sarvatra
Expert	कुशलः	kuśalah
Faithfully	भक्त्या	bhaktyā
Fallen	पतितः	patitah
Falsehood	असत्यम्	asatyam
Famine	दुर्भिक्षम्	durbhikṣam
Family	कुलं, वंशः	kulam, vamśah
Far	दूरम्	dūram
Farmer	कृषीवलः	kṛṣīvalah
Fate	विधिः	vidhih
Fatigued	श्रान्तः	srāntah

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Fault	दोषः	doṣah
Favour	प्रसादः	prasādah
Feeding	परिपोषणम्	paripoṣaṇam
Field	क्षेत्रं	kṣetram
Fierce	भयङ्करः	bhayaṅkarah
Fight	युद्धम्	yuddham
Firmly	दृढम्	dṛḍham
Flesh	मांसः	māmsah
Flow	प्रवाहः	pravāhah
Fly	मक्षिका	makṣikā
Forgiveness	क्षमा	kṣamā
Fortune	भागधेयम्	bhāgadheyam
Freedom	स्वातन्त्र्यम्	svatāṇtryam
Frightened	भीतः	bhītah
Friend	मित्रम्	mitram
Frog	भेकः	bhekah
Fruitless	निष्फलम्	niṣphalam
Fowler	व्याधः	vayādhah
Garden	उपवनं	upavanam
Garland	माला	mālā
Generally	प्रायः	prāyah
Giver	दाता	dātā
Goat	अजः	ajah
Grace	अनुग्रहः	anugrahah
Gradually	क्रमेण	krameṇa
Greed	लोभः	lobhah

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Greedy	लोभी	lobhī
Group	गणः	gaṇah
Guardian	पालकः	pālakah
Guest	अतिथिः	atithih
Handsome	दर्शनीयः	darśanīyah
Hare	शशः	śaśah
Harm	अहितं	ahitam
Heap	राशिः	rāśih
Heavy	गुरुः	guruh
Help	साहाय्यम्	sāhāyyam
Helpless	अगतिकः	agatikah
Hen	कुक्कुटी	kukkutī
Hence	अतः	atah
Hindrance	विघ्नः	vighnah
Holy	पुण्यः	puṇya
Holding	अवलम्बनम्	avalambanam
Hope	आशा	āśā
Horn	शृङ्गम्	śṛṅgam
Huge	महान्, महत्	mahān, mahat
Human being	मानवः	mānavah
Hungry	बुभुक्षितः	bubhukṣitah
If (conj.)	यदि	yadi
Ignorance	अज्ञानम्	ajñānam
Island	द्वीपः	dvīpah
Immersed	निमग्नः	nimagnah
Inanimate	जडः	jaḍah

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Indignate	क्रुद्धः	kruddhah
Ingratitude	कृतघ्नता	kṛtaghnatā
Infront	पुरतः	puratah
Innocent	निरपराधी	niraparādhi
In the course of time	कालक्रमेण	kālakrameṇa
Into two	द्विधा	dvidhā
Invitation	आमन्त्रणम्	āmantraṇam
Jackal	शृगालः	śṛgālah
Jar	घटः	ghaṭah
Joined	युक्तः	yuktah
Joy	आनन्दः	ānandah
Jealousy	अक्षमा	akṣamā
Kind	प्रीतिमान्	prītiman
Knife	छुरिका	churikā
Labour	परिश्रमः	pariśramah
Lake	कासारः	kāsārah
Lamb	अजशावकः	ajaśavakah
Lazy	अलसः	alasah
Leaf	पर्णः	parṇah
Long	दीर्घम्	dīrgham
Lord	धनिकः	dhanikah
Large	विशालः	viśālah
Late	विलम्ब्य	vilambya
Loss	प्रणाशः	praṇāśah
Loud	उच्चैः	uccaih
Loving	अनुरक्तः	anuraktah

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Machine	यन्त्रः	yantrah
Maid	दासी	dāsī
Manner	रीतिः	rītih
Many	बहु	bahu
Market	विपणिः	vipaṇih
Master	स्वामी	svāmī
Mercy	दया, कृपा	dayā, kṛpā
Merrily	सानन्दं	sānandam
Message	सन्देशः	sandeśah
Messenger	दूतः	dūtah
Mistake	दोषः	doṣah
Modesty	विनयः	vinayah
Motionless	निश्चेष्टं	nisceṣṭam
Mountain	पर्वतः	parvatah
Natural	प्रकृतिसिद्धं	prakṛtisiddham
Neck	ग्रीवा	grivā
Nectar	अमृतम्	amṛtam
Neighbouring	सन्निहित	sannihita
Nest	नीडः	nīḍah
Next day	अन्येद्युः	anyedyuh
News	वार्ता	vārtā
Night	रात्रिः	rātrih
Noon	मध्याह्नः	madhyāhnah
Numberless	असंख्येयः	asaṅkhyeyah
Oblation	बलिः	balih
Offence	अपराधः	aparādhah

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Offering	उपहार:	upahārah
Often	असकृत्	asakṛt
Oldman	वृद्ध:	vṛddhah
Only	एव, अथवा	eva, athavā
Overcome	व्याकुल:	vyākulah
Own	स्वयम्	svayam
Pain	वेदना	vedanā
Parents	पितरौ	pitarau
Parrot	शुक:	śukah
Purposely	बुद्धिपूर्वं	buddhipūrvam
Peace	शान्ति:	śāntih
Peak	शिखरं	śikharam
People	जन:	janah
Perished	नष्ट:	naṣṭah
Permission	अनुज्ञा, अनुमति:	anujña, anumatih
Petition	विज्ञापनं	vijñāpanam
Pick up	आदाय	ādāya
Pilgrimage	तीर्थयात्रा	tīrthayātrā
Pious	धर्मशील:	dharmaśīlah
Pit	गर्त:	gartah
Plan	उपाय:	upāyah
Plenty	अधिकं	adhikam
Plunged	निमग्न:	nimagnah
Pool	पल्वलम्	palvalam
Poor	दरिद्र:	daridrah
Powerless	असमर्थ:	asamarthah

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Present	उपहारः	upahārah
Preservation	संग्रहणम्	saṅgrahaṇam
Pretext	व्याजः	vyājah
Price	मूल्यम्	mūlyam
Pride	गर्वः	garvah
Priest	पूजकः	pūjakah
Principal	प्रधानः	pradhānah
Prisoner	बन्दी	bandī
Prize	जय फलम्	jayaphalam
Probable	सम्भावनीयम्	sambhāvanīyam
Promise	प्रतिज्ञा	pratijñā
Proper	उचितं	ucitam
Properly	यथोचितं	yathocitam
Property	स्वं, अर्थः	svam, arthah
Prosperity	अभ्युदयः	abhyudayah
Protected	रक्षितः	rakṣitah
Proudly	सगर्वं	sagarvam
Punishment	दण्डः	daṇḍah
Purity	विशुद्धिः	viśuddhih
Quarrelsome	कलहप्रियः	kalhapriyah
Queen	राज्ञी	rajñī
Question	प्रश्नः	praśnah
Quickly	वेगेन, सत्वरम्	vegena, satvaram
Race	वंशः	vamśah
Rage	क्रोधः	krodhah
Ready	सज्जः	sajjah

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Receive (to)	स्वीकर्तुं	svīkartum
Recklessly	प्रमादात्	pramādāt
Refuge	शरणम्	śaraṇam
Release	विमोचनम्	vimocanam
Relieved	विमुक्तः	vimuktah
Remedy	उपायः	upāyah
Repeatedly	पुनः पुनः	punah punah
Repentence	पश्चात्तापः	paścāttāpah
Reply	प्रतिवचनं	prativacanam
Results	परिणामः	pariṇāmah
Respectedly	सविनयम्	savinayam
Returned	निवृत्तः	nivṛittaḥ
Reverence	भक्तिः	bhaktih
Reward	पारितोषिकम्	pāritoṣikam
Richman	धनिकः	dhanikah
Right	अधिकारः	adhikārah
Ring	अङ्गुलीयम्	aṅgulīyam
River	सरित्, नदी	sarit, nadī
Road	मार्गः	mārgah
Rogue	धूर्तः	dhūrtah
Rope	रज्जुः	rajjuh
Rude	धृष्टः	dhṛṣṭah
Sacrifice	यागः	yāgah
Sad	दुःखितः	duhkhitah
Sailor	नाविकः	nāvikah
School	पाठशाला	pāṭhaśālā
Science	शास्त्रम्	śāstram
Scolding	निन्दा	nindā

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Service	सेवा, उपकार:	sevā, upakārah
Searching	अन्वेषणम्	anveṣaṇam
Seed	बीजम्	bījam
Severe	तीव्र	tīvra
Servant	भृत्य:	bhṛtyah
Shade	छाया	chāyā
Shady	छायावृत:	chāyāvṛtah
Shame	लज्जा	lajjā
Shepherd	मेषपाल:	meṣapālah
Shore	तीरम्	tīram
Short	लघु	laghu
Sickness	व्याधि:	vyādhih
Sight	दर्शनम्	darśanam
Silence	मौनम्	maunam
Sin	पापं	pāpam
Sir	आर्य, भद्र	ārya, bhadra
Slowly	मन्दं	mandam
Small	अल्पं, स्वल्पं	alpam, svalpam
Smile	स्मितम्	smitam
Space	अवकाश:	avakāśah
Speaker	वक्ता	vaktā
Speed	वेग:	vegah
Speedily	सत्वरम्	.satvaram
Sprout	पल्लव:	pallavah
Stalk	वृन्त:	vṛntah
Started	निर्गत:	nirgatah
Stick	दण्ड:	daṇḍah
Stream	नदी, निर्झर:	nadī, nirjharah

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Stork	बकः	bakaḥ
Stone	शिलाखण्डः	śilākhaṇḍaḥ
Stroke	प्रहारः	prahāraḥ
Suddenly	सहसा	sahasā
Sunlight	आतपः	ātapaḥ
Supreme	परमः	paramaḥ
Summer	ग्रीष्मः	grīṣmaḥ
Sweetly	मधुरं, स्वादु	madhuram, svādu
Tail	पुच्छं, लाङ्गूलम्	puccham, langūlam
Tall	उच्चः, उन्नतः	uccaḥ, unnataḥ
Taught	शिक्षितः	śikṣitaḥ
Tear	अश्रु	aśru
Theft	चौर्यम्	cauryam
Thence	ततः	tataḥ
There	तत्र	tatra
Thirsty	तृषितः	tṛṣitaḥ
Thief	चोरः	coraḥ
Through	मार्गेण	mārgeṇa
Thus	इति, एवम्	iti, evam
Transgress	लङ्घनम्	langhanam
Today	अद्य	adya
Tomorrow	श्वः	śvaḥ
Top	शिखरम्	śikharam
Tortoise	कूर्मः	kūrmaḥ
Traveller	पान्थः	pānthaḥ
Trembling	कम्पमानः	kampamānaḥ
Treasure	निधिः, कोशः	nidhiḥ, kośaḥ
Trouble	पीडा, आयासः	pīḍā, āyāsaḥ

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Turn	वारः, क्रमः	vārah, kramah
Union	मेलनम्	melanam
Unite	ऐक्यम्	aikyam
Universe	विश्वम्	viśvam
Valour	शौर्यम्, वीर्यम्	śauryam, vīryam
Valuable	महामूल्यम्	mahāmūlyam
Various	विविधः	vividhah
Verity	किल	kila
Very	अतीव	atīv
Victim	प्रधृष्यः	pradhṛṣyah
Virtue	धर्मः	dharmah
Visible	दृश्यम्	dṛśyam
Voice	स्वरः	svarah
Wandering	पर्यटनम्	paryaṭanam
Weapon	शस्त्रम्	śastram
Weight	भारः	bhārah
Well	कूपः	kūpah
Whole	अखिलम्	akhilam
Wicked	दुष्टः, खलः	duṣṭah, khalah
Window	वातायनम्	vātāyanam
Winter	हेमन्तः	hemantah
Wish	इच्छा	icchā
Wood	वनम्, काष्ठम्	vanam, kaṣṭham
Wood Cutter	काष्ठच्छेत्ता	kāṣṭhacchettā
Wolf	वृकः	vṛkah
Wornout	जीर्णः	jīrṇah
Wretch	जाल्मः	jālmah
Yesterday	ह्यः	hyah
Younger	कनीयान्	kanīyān
Youth	यौवनम्	yauvanam
Zeal	उत्साहः	utsāhah

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